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RELIGIOUS COMMUNICATIONS.

ACCOUNT OF SAINT POLYCARP.

**P**OLYCARP was, probably, born towards the latter end of Nero's reign. The place of his birth is a matter of uncertainty, although some writers suppose it to have been the city of Smyrna. In his youth he had the happiness of being instructed by St. John the beloved apostle of our Lord; and Irenæus, who was the disciple of Polycarp, informs us, that he enjoyed a familiar intercourse with the apostles and with many others who had seen our Lord in the flesh. Having been made a deacon of the church of Smyrna, and having in that office displayed an exemplary zeal and assiduity, on the death of Bucolus, the Bishop of Smyrna, Polycarp was ordained his successor, some say, by St. John himself: Eusebius says by those who had been "eye-witnesses and ministers of our Lord;" of whom however St. John was probably one. The appointment of Polycarp took place about the latter end of Domitian's reign. He must, therefore, have been the angel of the church of Smyrna, whom St. John addresses in the apocalypse. This is a point, indeed, which the learned Usher seems to have satisfactorily proved; and it receives additional confirmation from the coincidence observable between the passage in the Revelations, which has been alluded to, and the character and sufferings of this holy man. "And unto the angel of the church in Smyrna write, These things, saith the first and the last, which was dead and is alive. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not,

but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the spirit saith unto the churches."

In the volume for 1803, p. 66, is mentioned the interview which took place between Ignatius, then Bishop of Antioch, and Polycarp, when the former, in the course of his voyage to Rome, where he was about to suffer martyrdom, had occasion to call at Smyrna. Their meeting, doubtless, was productive of much mutual support and consolation: they had been fellow disciples of St. John; and as Mr. Milner observes, "the holy joy of their interview may be conceived by those who know what the love of Christ is, and how it operates in the breast of those in whom he dwells." This event took place about the year of our Lord 107, some years after the death of St. John. An epistle which Ignatius wrote to Polycarp before his arrival at Rome is still extant, and will be found in the Christian Observer for 1803, p. 591. This letter is particularly entitled to the attentive perusal of all ministers, both as a model of pastoral fidelity, and as a just exposition of the duties, temptations, and dangers of the pastoral office. If the reader will turn to it he must be struck with observing the numerous admonitions and exhortations of a practical kind which it contains: and it seems to furnish an argument in favour of that



mode of preaching, which, after laying a foundation of evangelical doctrine, proceeds to delineate the various features of the christian character, and to press its various duties; as well as a reply to the reasoning employed to justify the too prevalent neglect of such a practice; that the dying letter of the martyr Ignatius to the holy Polycarp should consist almost entirely of an exhortation to the strict performance of his various relative duties as bishop of the church of Smyrna. We find Ignatius pressing upon his friend by considerations drawn from the grace of God, and the love of Christ, the obligations under which he lay to discharge with exactness and punctuality the duties of his station, and to cultivate the graces of the christian temper. Let this example serve to exempt those from the invidious charge of legality, who, with that holy man, while they uniformly exhibit to the view of their hearers Christ and him crucified as the only ground of a sinner's hope, and the Holy Spirit as the only agent in our sanctification, yet think it a high and important part of their ministerial office to pursue the doctrines of Christianity to all their remote consequences, and to particularize, with faithful minuteness, every branch of christian temper and practice which is connected with a humble and lively faith in Christ. That Ignatius, at the same time, regarded Polycarp as a man of an apostolic spirit and character is evident, from his recommending to his vigilant superintendence the church of Antioch, which was now left without a bishop. A letter written about this time by Polycarp to the Philippians, and breathing a similar spirit to that of Ignatius, is still extant; and will be inserted in a future number.

Between the period of which we are now speaking and the year of our Lord 167, a lapse of about sixty years, we hear little of Polycarp. The only material occurrence in his life, during that space of time, which comes to us with sufficient authenticity, is a visit which he paid to Rome (according to the most probable accounts) in the year of our Lord 158. The object of his journey

was to confer with Anicetus the bishop of Rome, concerning the controversy which had arisen between the eastern and western churches, about the proper time of observing Easter, and which had now grown to a great height. The discussion produced no change in the opinions of either of these bishops on this point. They, therefore, with a candour highly creditable to their character, agreed to retain their own customs, without regarding the difference between them as any breach of christian charity, or any bar to christian communion.

At the present day, when we look back to the trivial circumstance which occasioned so many bitter contentions in the church, we are apt to feel a sentiment rising in our minds derogatory to the good sense and liberality of the christians of that age; and yet if we will candidly consider the causes which have given birth to separations from the church, and to the endless divisions and subdivisions of the christian name, amongst ourselves, we shall be constrained to acknowledge that some of them do not yield in insignificance, even to the controversy about the observance of Easter:—a strong proof, in the first place, of the corrupt state of human nature which can find room for the indulgence of its worst passions, even in subjects the least likely to furnish it; as well as a salutary monition not to lay an undue stress on the mere circumstantialities of religion.

But Polycarp did not confine his labours, while at Rome, to this ineffectual attempt to reconcile the contending churches. He employed himself with zeal and success in opposing the heresy of Marcion, which at that time was gaining great ground at Rome, and which consisted in the denial of Christ's real manhood, in the rejection of the Old and the mutilation of the New Testament; and in the affirmation of the existence of two principles after the manner of the Manichees. The testimony of Polycarp, who was known to have been familiar with the apostles, served to reclaim many who had embraced these pernicious errors.

Irenæus relates that, upon this oc-



casion, Marcion, anxious to conciliate the regard of Polycarp by whom his influence was likely to be greatly lessened, meeting him one day in the street, called out, "Polycarp, own us."—"I do own thee," replied the bishop, "as the first born of Satan." Irenæus adds, that such was the common practice of the apostles and their followers, agreeably to that rule of St. Paul, "A man that is an heretic, after the first and second admonition, reject;" and that St John, in particular, as Polycarp himself used often to relate, going into a bath and seeing Cerinthus there, exclaimed, "Let us be gone, lest the bath in which is Cerinthus, the enemy of the truth, should fall upon our heads." Polycarp was probably influenced by the example of St. John, in the conduct he observed towards Marcion: a conduct, however, which perhaps is not in all respects to be defended. But so abhorrent was he of those noxious principles which had begun to corrupt the purity of the christian faith, that it was his custom when he heard any thing of that nature, to stop his ears and cry out, "Good God, unto what times am I reserved, that I should hear such things?"

Of the close of this holy man's life we have a much more copious account than of any preceding part of it. This account is contained in a circular letter of the church of Smyrna, a great part of which had been preserved by Eusebius, and the whole of which has been recovered by Archbishop Usher. With the help of this highly interesting remnant of antiquity, a succinct account will now be given of the martyrdom of this eminent saint.

In the year 167, the persecution which had commenced some years before, raged with increased violence. In Smyrna many fell victims to its fury, who by their magnanimity, their patience, and their love of the Lord excited general admiration: for though torn with whips till their bodies were laid open even to their veins and arteries; though tormented with fire, condemned to the wild beasts, and exposed to various other tortures; they endured these extremities of suffering with a

meekness which astonished the beholders.

After many had sealed their confession of Christ with their blood, the multitude, with insatiable rage, began to call out for Polycarp, who when he received the intelligence was quite unmoved by it. Induced, however, by the intreaties of his people he retired to a small distance from the city, and with a few friends spent day and night in praying for the peace of all the churches in the world. A dream which he had at this time, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ.

The place of his retreat being discovered by means of a young man of his household, who was forced by stripes to a confession; his enemies went out at night with arms in their hands to seize him. They found him lying in an upper room whence he might easily have made his escape: but he would not; saying, "the will of the Lord be done." He came down and entered into conversation with those who were present, all of whom greatly admired his age and his composure. Some said, "What needed all this stir to apprehend so old a man?" He immediately ordered some refreshment to be set before his pursuers, and requested that in the meanwhile they would allow him time for prayer; which being granted, he continued praying near two hours together, fervently recommending to God the cases of all his friends in every station of life, and the state of the catholic church throughout the world, to the great astonishment of his hearers, who now began to repent of having any hand in apprehending so divine a character.

His prayer being ended, he was set upon an ass, and led into the city. On the road Herod the Irenarch, or keeper of the peace, and Nicetus his father-in-law, who indeed were the main springs of the persecution, met him, and taking him up into their chariot, endeavoured, by plausible insinuations, to undermine his constancy, asking, "What harm is it to say, *Lord Caesar*, and to sacrifice, that you may escape?"

Polycarp was silent at first, but being importunately urged, he told them that



he could not follow their counsel. On this they loaded him with vehement abuse; and thrust him out of the chariot with such violence that in falling he bruised his thigh. Unmoved, however, by this treatment, he proceeded cheerfully under the conduct of his guard to the hall of judgment. During the tumult which took place on his appearing before the tribunal, a voice from heaven (none seeing the speaker, but many hearing the voice) said, "Polycarp be strong, and play the man." The pro-consul began to persuade him to recant. "Consider thy great age. Swear by the genius of Cæsar, and say, take away the atheists." The holy martyr, with his hand directed to the surrounding multitude, and his eyes to heaven, said, "Take away the atheists." The pro-consul still urged him, "Swear, and I will release thee: reproach Christ."—"Fourscore and six years," said Polycarp, "have I served him, and he hath never wronged me; how then shall I blaspheme my king and my Saviour?" The other still urging him, Polycarp replied, "I am a christian." The pro-consul finding it in vain to use persuasion, observed, "I have wild beasts to whom I will expose you, unless you recant."—"Call them," answered Polycarp, "we are not to be changed from better to worse, for we hold it only good to turn from vice to virtue."—"Since you make light of the wild beasts," says the pro-consul, "I will tame you with fire, if you repent not."—"You threaten me," replied the martyr, "with a fire which burns only for a moment, but art ignorant of the eternal fire reserved for the wicked. But why do you delay? Bring forth what you please." This and much more he spoke with a cheerful confidence, undaunted by menaces, while grace shone in his countenance; so that even the pro-consul himself was astonished at it. The herald then proclaimed that Polycarp had professed himself a christian; on which the multitude, both of Jews and Gentiles, shouted out, "This is the great doctor of Asia, and the father of the Christians. This is the destroyer of our gods, who teacheth men not to sacrifice or adore."

They now desired Philip, the Asiarch, to let loose a lion upon him; but he refused, the shews of the wild beasts having been finished. They then demanded that he should be burnt alive; which was done with all possible speed, many of the people, but especially the Jews, being active in procuring fuel. The fire being prepared, Polycarp undressed himself, an office to which he had been unaccustomed, as those around him had, from affection and reverence, always been assiduous in performing it for him. When the executioners, according to custom, were going to nail him to the stake, he begged to remain as he was, for he who gave him strength to endure the fire would enable him to remain unmoved in it: on which they only bound him. He, now standing as a sheep ready for the slaughter, and clasping his hands which were bound behind him, poured out a prayer, in which he gave thanks to God, even the Father of our Lord Jesus Christ, for having counted him worthy to receive a portion with the holy martyrs who had gone before, and to drink of Christ's cup; praying also to be received as an acceptable sacrifice, prepared by God himself, "Wherefore," he adds, "I praise thee for all thy mercies; I bless thee, I glorify thee, through the eternal high priest Jesus Christ, thy beloved Son; with whom to thyself and the Holy Ghost be glory both now and for ever. Amen."

When he had finished praying, the executioners lighted the fire, and a great flame burst out, "But behold a wonder," says the Church of Smyrna, "seen by many of us! The flames assuming the form of an arch, like the sails of a ship swelled by the breeze, encircled the body of Polycarp, who was in the midst, not as burning flesh but as gold or silver purified in the furnace, while his body sent forth a delightful fragrantcy as of costly spices." The surrounding crowd, however, instead of being convinced were exasperated by the miracle, and commanded a spearman to plunge a sword into his body: on which so much blood flowed from the wound as to extinguish the fire, to the astonishment of the spectators.



But the malice of Satan did not end here; for by means of the Jews, he prompted Nicetus to advise the consul not to grant his body to the christians, who were desirous of giving it an honourable burial, lest leaving their crucified master they should begin to worship Polycarp. "They little knew," observes the church of Smyrna, "how impossible it is that we should forsake Christ who died for the salvation of the whole world, or ever worship any other. We adore him as the Son of God; but we love the martyrs on account of their distinguished affection towards their Lord and master. May we be numbered with them!"

The centurion perceiving the malevolence of the Jews, caused the body to be burnt in the usual manner. The christians gathered up the bones as a valuable treasure, and interred them, resolving to meet annually at his burying place to commemorate his martyrdom, and to encourage others to bear a similar testimony to the faith: a circumstance that gave rise to those solemn anniversary commemorations of the martyrs which were generally kept in the first ages, and which were eventually productive of much superstitious abuse.

Thus died Polycarp about the hundredth year of his age; eleven brethren from Philadelphia suffering with him. "But he alone," says the letter already alluded to, "is particularly celebrated by all. He was in truth not only an illustrious teacher, but also an eminent martyr, whose martyrdom all desire to imitate, because it was regulated exactly by evangelical principles. For by patience he conquered the unjust magistrate, and thus received the crown of immortality; and now exulting with apostles and all the righteous, he glorifies God, even the Father, and blesses our Lord, even the ruler of our bodies, and the shepherd of his church dispersed through the world."

"I cannot but observe," says the learned Dr. Cave, in his account of this eminent saint, "how heavy the divine displeasure, not long after St. Polycarp's death, fell, as upon other places, Christ. Observ. No. 33.

so more particularly upon this city, by plague, fire, and earthquakes,"—"by which means their city, before one of the glories and ornaments of Asia, was turned into rubbish and dust, their stately houses overturned, their temples ruined;"—"their traffic spoiled, their marts and ports laid waste, besides the great number of people that lost their lives." The account of the holy Polycarp cannot be better closed than by transcribing a passage from Mr. Milner's excellent history, of which free use has been made on the present occasion.

"A comparative view," says that pious and judicious writer, "of a christian suffering as we have seen Polycarp, with a Roman stoic, or untutored Indian undergoing afflictions, where we have an opportunity to survey all the circumstances, might shew, in a practical light, the peculiar genius and spirit of christianity, and its divine superiority. At the same time, those who now content themselves with a cold rationality in religion may ask themselves, how it would have fitted them to endure what Polycarp did, and whether something of what is falsely called enthusiasm, and which the foregoing account breathes so profusely, be not really and solidly divine."

Q.

To the Editor of the Christian Observer.

ON looking over the Review of G. Sharp's Remarks on the Hebrew Syntax, p. 421, it occurred to me, that the Septuagint might be applied, with some prospect of success, to determine the pronunciation of the Hebrew vowels. Take the following specimen from the first four chapters of Genesis. It consists of proper names, in which the Hebrew letters, we may reasonably suppose, are attempted to be converted into equivalent Greek ones.

א is represented by α in the name Adam, chap. ii. 16.; by α in Methusael, iv. 18.; by ε in Enos, 26.

ה is represented by α in Havilah, ii. 11.; by α in Eve, iv. 1.; by α in Abel, 2.; by α in Adah, 19.; by α in Zillah, 19.; by α in Naamah, 22.: therefore, without one exception, by α.

י is represented by ω in Phison, ii.

3 Y



11.; by *u* in Havilah, 11.; by *o* in Gihon, 13.; by *u* in Eve, iv. 1.; by *ai* in Nod, 16.; by *o* in Enoch, 17.; by *u* in Methusael, 18.; by *u* in Jubal, 21.; by *o* in Tubal, 22.; by *o* in Enos, 26.

*i* is represented by *i* in Phison, ii. 11.; by *i* in Havilah, 11.; by *i* in Gihon, 13.; by *ai* in Cain, iv. 1.; by *i* in Irad, 18.; by *ai* in Jabal, 20.; by *i* in Jubal, 21.

*y* is represented by *i* in Eden, ii. 10.; by *ai* in Irad, iv. 18.; by *ai* in Adah, 19.; by *oe* in Naamah, 22.

The vowels which the Greek translators have supplied where there are none in the Hebrew, in the portion of scripture here examined, and in the above proper names, are

After *u*, *i*, iv. 2.; *u*, 20.; *ai*, 21.; *i*, 22.

After *u*, *i*, ii. 10.; *ai*, 16.; (*u* or *u*) *ai*, iv. 18.

After *u*, *ai*, iv. 18.

After *u*, *i*, iv. 19.

After *u*, *u*, iv. 25. None of these letters are *broad*, although two are *long*. If such an inquiry was carried on to any extent something might possibly be determined by the preponderating instances.

J. M.

To the Editor of the Christian Observer.

I THINK the extract from Bishop Kidder's Demonstration of the Messiah, with which G. S. has favoured your readers, (Christian Observer, Vol. III. pp. 334, &c.) fully establishes the point, that actions in the scriptures are frequently attributed to God, when there is no intention to ascribe them to him as the immediate author, and nothing more seems necessarily to be designed than that they take place. Many difficulties are solved by this view of scriptural phraseology. But no sooner do we establish any doctrine, than it is necessary to guard against its abuse. It is well known, that this mode of interpreting the language of the sacred oracles has suffered considerable abuse, and that, by an unqualified application of it, critics of a certain description have contrived to get rid of all the peculiar and fundamental doctrines of christianity.

I apprehend that the phraseology in question was not without a cause, and that the prevailing custom of attribut-

ing all actions, events, &c. to the Divine Being, originated from contemplating him as the great Creator and Disposer of all things; so that not only good, but even, in a certain sense, evil is ultimately to be ascribed to him—to be ascribed to him at least as permitting it. The object was unquestionably to give the entire government of creation to Jehovah, and to exclude, from any share in that government, the fictitious deities of heathenism, fate, chance, &c.; agreeably to Is. xlv. 7. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

But to infer from the above mentioned canon of interpretation, that the conversion of the human soul, so frequently and emphatically ascribed to divine agency in scripture, is nothing more than a natural and ordinary process, is a conclusion as little justifiable, as it would be to infer from the same cause, that the creation, so particularly described as the work of God in the beginning of his word, is only a bold oriental figure, to express the self-production of the universe out of nothing.

Your's, &c.

P. R.

For the Christian Observer.

THE superstitions of ancient idolaters, which lie buried in the remoteness of antiquity, may well be left there, unless their recovery tends to throw light on some passage of the word of truth: thus Dr. Cudworth, by a quotation from an ancient Karaite MS,\* has shown the meaning of that prohibition, Exod. xxiii. 19—"Thou shalt not seethe a kid in his mother's milk." And I am inclined to think the three prohibitions, Deut. xxii. 9, 10, 11, had also their origin in some idolatrous practices of the Canaanites or neighbouring nations. I mean, however, at present to confine my observations to the third injunction—"Thou shalt not wear a garment of

\* "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then in a magical way to go about and besprinkle with it all their trees and fields, and gardens and orchards, thinking, by this means, they would bring forth fruit more abundantly the following year."



*divers sorts, of woollen and linen together,"* which Maimonides expressly says he takes "to have been intended as a preservative against idolatry, the heathen priests of those times wearing such mixed garments of the product of plants and animals," (More Nevoch. p. iii. cap. 37), and this interpretation is favoured by the prohibition being immediately followed by a command to the Israelites to wear fringes on their garments; the reason for which ordinance is declared in Num. xv. 39, &c. "That ye may be holy unto your God which brought you up out of the land of Egypt to be your God."

The text forbids the mixture of linen and woollen *only in a garment*, and the Hebrew canons say, "It is lawful to dwell in a tent made of linsie-woolsie, and to sit upon carpets, beds, &c. made thereof." It is further to be considered, that since the holy garments of Aaron were woven of divers threads mixed with gold, it does not appear that the prohibition respected mixtures *as such* but only this particular one of linen and woollen, which therefore seems to have originated in a particular cause.

The word which we translate, mingled of linen and woollen, is שָׁשׁוּב, and is, probably, not pure Hebrew. Mr. Ainsworth, in his notes on the Pentateuch, gives a quotation from R. Menachem on Lev. xix. 19., from whence it appears that the doctors of the Cabbala understood this prohibition as having reference to some idol worship, expounding it after their own manner thus—"The word means *Sathan* one of the high rulers, clad with *Sath-nez*, and able to do hurt; by the transposition of one letter it is שָׁשׁוּב." שָׁשׁוּב being a root denoting strength, vigour, fierceness, the name may therefore signify *a potent adversary*, and if not to his worshippers a powerful defender, at least sufficiently formidable as an enemy to be deprecated. It seems, probable, that the priests, (and perhaps, on some occasions, the worshippers,) of this idol, wore a linsie-woolsie garment, whereby Bishop Patrick supposes "they might hope to bring a blessing upon their sheep and their flax," or, as I rather think, to avert a curse,

if fear was the principle of this superstition. A magical ring of divers metals was also worn as Maimonides says. These and similar practices would have been highly criminal in the Israelites, who held their land, and the whole of its increase, as the bestowment of Jehovah, on the condition of their obedience and loyalty to him, which, if maintained, *insured to them* the blessings of plenty. (See the whole of the 26th chapter of Leviticus.) We may from this, and some other particular prohibitions of the divine law, be led to consider the great evil of many superstitious customs which even well disposed persons sometimes fall into: it may justly be suspected that they involve a latent fear of some unknown powers, not only distinct from, but supposed to act independent of, the living and true God: and though no such belief be explicit in the mind, it becomes us to be very jealous of whatever may weaken our dependance on Him, *of whom, and for whom, and to whom, are all things.*

I would further take occasion to remark the propriety of ascertaining the genuine import of a text, before we attempt to use it as an illustration of some point which is evidently foreign to its *literal* meaning; lest we lose the real instruction it was meant to convey, and build the costly fabric of a true doctrine (not to say the wood and stubble of our own fancies) on a foundation which, being incapable of supporting it, may be likened unto *the sand*. Matt. vii. 26. C. L.

#### EVENING PRAYER FOR A FAMILY.

ALMIGHTY and most merciful Father, in whom we live and move, and have our being: to thy tender compassion are we indebted for all the comforts of the present life, and for the hopes of that which is to come. We bless thy great goodness for the measure of health which we have this day enjoyed; for our food and raiment; for our peace and safety; for our domestic and social enjoyments; for the use of our reason; and for the opportunities



of religious improvement with which we have been favoured. But above all, we acknowledge, with thankful adoration, thine inestimable love in sending thy Son Jesus Christ into the world, to die for our sins, and to rise again for our justification. To this love we owe thy forbearance with us, thine unwearied patience towards us, the gracious invitations of thy word, thy promises of pardon, reconciliation, and eternal life, and the gift of thy holy spirit to renew our fallen natures, and to enable us to perform thy righteous will.

Here, O Lord, in thy presence would we bewail our carelessness and inconsideration in time past, and the innumerable sins whereby we have provoked thee to withdraw thy tender mercies from us, and to abandon us to the natural blindness and hardness of our hearts. Our lives, even during the day which is now drawing to a close, have little corresponded with those obligations which our christian profession lays upon us, and which, by our baptismal engagement, we have solemnly promised to fulfil. We have loved the world more than God; and we have been pursuing its vain and worthless objects, far more eagerly than the glory and the treasures of thy kingdom. How little, O Lord, have we felt the force of gratitude to thee and to Christ, as the animating spring of our obedience! How little have we been restrained by thy fear and by the recollection of thy presence from transgressing thy commandments! How little has it even been in our thoughts or intentions to please thee and to do thy will!

O Lord lay not our sins to our charge. Be merciful, we beseech thee, to our unrighteousness, through the blood of the Lamb of God which was shed for the sins of the world. Remember not against us, O Lord, the vanity of our thoughts, the errors of our judgment, the pride of our spirit, the inordinateness of our desires, the violence of our passions, the inconstancy of our resolutions, the selfishness of our motives, or the unworthiness of our ends. Let not the time we have wasted, the talents we have misapplied,

or the grace we have abused; let not our unkindness to others, nor our ingratitude to thee rise up in judgment against us. But grant unto us thy gracious pardon for the past; and bestow on us the grace of thy holy spirit to renew us in body, soul, and spirit, and to enable us to amend our lives according to thy holy word. Inspire us, O Lord, with such an affecting sense of thy love to us, as may powerfully excite our love to thee, and produce in us a greater earnestness, zeal, and diligence, in all our duty. May thy favour be the great object of our desire and pursuit, and by thy grace may we be restored to such a lively image of thyself in all righteousness, purity, goodness, and truth, that we may have an abiding testimony of thy love. May the holy dispositions of Jesus Christ be formed within us, that we may walk in all humility, meekness, patience, contentedness, and self-denial, and make an entire surrender of our souls and bodies to thy holy will and pleasure. May Christ reign in our hearts, that we may no longer live to ourselves but to him; and that the life we lead in the flesh may be by the faith of the Son of God, who loved us, and gave himself for us.

And the same mercies which we implore for ourselves; we desire also for the rest of mankind, especially for all who are called by the name of Christ. Put an end, O Lord, to the wars which desolate the earth, and cause the gospel of peace to extend its influence from the rising to the setting sun. Avert from this nation the evils which we feel or fear. May our king reign in the hearts of his subjects, may they be dutiful and obedient, and may both live to thy glory. May the ministers of Christ guide their flock with true wisdom and fidelity; and may the people follow their godly counsels. May the rich have compassion on the poor, and learn to trust, not in uncertain riches, but in the living God. May the poor of this world be rich in faith and a contented spirit, and heirs of thy kingdom. Give thy grace to husbands and wives, parents and children, masters and servants, that in their several



relations they may so behave themselves as to adorn the doctrine of God our Saviour in all things. May all who are endeared to us by whatever ties be dear to thee, and have their final portion with the saints in thy glorious kingdom.

And now that we are about to lay ourselves down to rest, receive us, O Lord, into thy gracious protection. Refresh us with comfortable sleep: and when we awake in the morning may our first thoughts be directed to thee, our merciful Preserver. Defend us from the powers of darkness, and from all evil accidents: and may our minds enjoy such delightful views of thee and of thy glory, and be so weaned from this world, that we may be willing, at thy call, to depart hence, and to be with Christ.

Hear, O Lord, these our imperfect prayers which we present unto thee in the name and through the mediation of Jesus Christ. *Our Father, &c.*

For the Christian Observer.

*On the connection between the Grace of God and a Holy Life.*

THERE is in many a strange desire of separating what God hath joined together—the grace of God and the righteousness of man. One set of persons exalt the grace of God, and speak in the loftiest terms of the gospel of Jesus Christ; but say little of the duties of man and the obedience which is required of him: as if the bare knowledge of the gospel scheme were to be substituted in the place of true holiness; or as if it were wholly unnecessary to enter into the detail of that obedience which man ought to perform. Others equally unreasonable, insist exclusively upon the importance of moral practice, and view with jealousy every attempt to give prominence to the doctrines of grace; as if a blow were thereby aimed at morality, and as if the obligation to a righteous life were thereby undermined. Both are equally in error. The grace of God supplies a most efficacious motive to holiness; and holiness is the inseparable result of the grace of God, when it

is received into the heart. The one is the means, the other the end. Can the end be answered without the means? Look at the success of those philosophising schemes of reformation which inculcated the beauty and the excellency of virtue, but applied no adequate motive to the mind. On the other hand, can the doctrines of christianity be of any use, except as they conduce to their proper end? To allege this would be to degrade the gospel, since its superiority above every other moral system arises from its more powerful effects in meliorating the character and conduct of those who embrace it. In perfect harmony with this view of the subject we are told in scripture, that the Son of God gave himself for us for the express purpose of *redeeming us from all iniquity, and purifying unto himself a peculiar people zealous of good works.*

In order, therefore, to acquire a just view of the christian dispensation, we must regard a right system of faith, and a righteous and holy life as indissolubly connected. We must consider it as a vain attempt effectually to reform our conduct, unless we embrace the holy principles which christianity inspires. And on the other hand, we must deem it unnatural, and even impious, to hold the truth in unrighteousness; to exalt the doctrines of the gospel, and to neglect the practical effects which these doctrines were intended to produce. Few indeed avowedly separate the doctrines of the grace of God from a righteous and holy life, but many do it practically. Many, who will fully admit the holy influence of the gospel, yet act as if the bare reception of its truths were a kind of compensation for, at least, what they would call the lesser sins of man. Hence, with a strange inconsistency, they will say, such a person is, without doubt, a religious man, but he is passionate. Another is exceedingly pious, but he is sullen and morose. A third is very devout, but he is worldly. Is it not plain that a separation is here made between religion and its practical influence? It is supposed that a man can be religious, and yet



not gentle : pious, and yet not benevolent : devout, and yet not detached from the world. In the same inconsistent manner do multitudes reason, who are religious on the Sunday while they are wholly engrossed with the world through the week : who can attend with the same punctuality the church and the theatre : who would not on any account neglect the preaching of the gospel, but in their families discover nothing of its benign influence : who very carefully settle the articles of their faith, and hold them strenuously ; but take little pains to regulate their temper, evidently overlooking that necessary duty, as if it were no essential branch of religion. In a word, we are chargeable with the same inconsistency whenever the holy doctrines which we believe are not embraced as principles of action, influencing and regulating our whole conduct, teaching us how to feel, to act, to suffer, in our families, in our shops, in our retirements, in our converse with the world ; in short, in all the various circumstances of life.

The inconsistency which I have been condemning, is greatly supported by our resting in general ideas of religion without entering minutely into the detail of its duties ; and by our being satisfied with approving generally of its doctrines without a particular application of them to our own cases and circumstances. On the other hand, nothing shews more decidedly a truly upright spirit than the full and complete manner in which religion is applied, with distinctness and particularity, to a man's own case, carried through all the business of life, and made to regulate every part of the conduct. It is an easy thing to express an admiration of the scriptures, to speak in high terms of an excellent treatise on religion, or to be loud in commendation of a pious discourse. But the only solid proof which we can give in either case of *cordial* approbation, consists in the close and faithful application of what we have read or heard to our own consciences ; in the alteration we are induced to make in those parts of our temper and conduct

which have been shewn to be wrong ; and in the abiding nature of the effects which, through the blessing of God, have been produced in us. Herod knew that John was a just and holy man : he heard him gladly and did many things because of him. But when John plainly applied his preaching to Herod's own case, and said it is not lawful for thee to have thy brother's wife, then the insincerity of his heart appeared ; he could not bear the application of the doctrine which he had previously professed to approve ; and he put John to death.

The true remedy for this evil is the practice of close and diligent and daily self-examination ; and the habit, not merely of reading the scriptures and hearing sermons, but of applying both, with fidelity, to our own circumstances. The words of a particular text are soon repeated : the propriety of the conduct it inculcates is easily acknowledged. But to examine its contents in detail, and to consider with attention, and with a view to ourselves, the temper and the practice which it enjoins, is a work of no small labour and self-denial. I trust, Mr. Editor, that neither you, nor your readers, will think me presumptuous, if, with a view of lessening the difficulty, I should venture to propose a few questions which every individual may advantageously put to himself ; and on his fair and honest reply to which, as in the presence of God, ought to depend his judgment of his own state.

We acknowledge that man is a sinful and guilty creature, and that naturally his heart is "enmity against God." But are we conformably to this doctrine resisting that desire which we feel to be independent of God ; and are we striving to bring every rebellious thought into subjection to the rules of his holy word ? Do we feel that there is in ourselves an evil heart of unbelief which leads us to depart from God ; and are we, therefore, afraid of loving other things better than God, of trusting to human support rather than to him, of honouring man more than God, and of valuing the world more than his favour ? Is



it our grief that we have hitherto served and obeyed God so imperfectly; and is it our serious wish and our sincere endeavour to honour him for the future, by setting him ever before our eyes, by making his will the rule of our actions, and his glory our end? What pains then are we taking to do this; and wherein do we shew that we are in earnest about it? Unless we are daily and earnestly engaged in resisting and subduing that enmity against God, his law, government, and authority, which so much prevails in all by nature; what proof can we have of being right in our faith? Too many there are who, wholly selfish in their views and desires, seek no farther to serve God than they think will be sufficient to prevent their incurring the dreadful effects of his displeasure. But are these true christians? Certainly not. The object of the gospel is to teach us to strive against sin, to love God with all our heart, and soul, and strength, and to make his glory our aim in all that we do. This will readily be acknowledged. But let me ask, is it our unvarying endeavour to exercise that habitual regard to God which will influence us in all we say, do, or think? Does every thing bow in our esteem to the will and command of God? Do we adopt those principles and live that kind of life which we know God will approve; or is there nothing in either which we can alter for his sake? Do we labour to maintain in our minds a lively sense of his presence? Do we exercise a constant submission to his will, a constant dependence on his power, wisdom, and goodness? Are we habitually thanking him for the mercies we enjoy, ascribing them only to his free and unmerited grace in Christ Jesus; and are we striving by some more substantial proofs than words to testify our gratitude to him? In our troubles, do we look to him alone for deliverance, resigning ourselves to his holy will, and even bearing affliction cheerfully for his sake? Do we value him as our chief good, as the only proper object of our happiness; and do we prove that we do so by preferring no gratifi-

cation to his favour, by making every requisite sacrifice, and renouncing every evil habit, readily, for his sake? In short, do we set him before us as the witness of our actions, the judge of our conduct, the end of all that we do?

But let me now request your readers to take another view of the subject. They acknowledge, I doubt not, that this is a sinful world, and that therefore a christian is not to be of the world even as Christ is not of the world, but is to make it his study to "mortify his members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for the which thing's sake the wrath of God cometh on the children of disobedience." Now allow me to inquire, do we really believe this doctrine? Let us bring the matter to a point with our consciences. Are we renouncing the spirit of that world, whose friendship is represented as enmity against God? Are we crucifying the flesh with its affections and lusts? Are we engaged in a secret warfare with all our evil inclinations, and labouring to bring them into subjection, that our hearts may be as a temple sacred only to Christ? If this is the case, how do we shew it? Are we daily examining ourselves? With what perverse dispositions are we maintaining this struggle? Are we as much and as earnestly engaged in subduing ourselves, as in pursuing honour, wealth, or worldly comfort? In what do we deny ourselves? I ask not what open and public sacrifices we are making—vanity may prompt to these: nor whether we are imposing penances on ourselves—that is comparatively an easy task. But are we mortifying our vanity, curbing our pride, subduing our self-will, renouncing our love of consequence and power, giving up our own pleasure; and especially are we resisting our besetting sin? Many of the commandments of God, let it be remembered, it is both easy and creditable to fulfil. Herod himself seems to have executed these. But he would not give up the gratification of a criminal passion, from regard to those



doctrines of which he acknowledged, generally, the truth.

The due reception of the gospel farther implies the attainment of a meek and quiet spirit. Do we then control our anger? Is the power of religion clearly visible in the restraint which we put upon those ebullitions of passion, and expressions of peevishness, which would otherwise break forth? Can we govern ourselves under provocation? If others are angry with us, are we calm with them? But perhaps some one may say, "My passion is soon over." Yes, this is natural to you: but why was it not restrained by religion? "But has religion," it may be asked, "any thing to do with our petty quarrels and resentments, which are soon excited and soon allayed?" Yes, for religion consists in restraining these from a regard to God, and reverence to his law. True religion is an habitual restraint on every evil temper: a powerful principle which keeps under and subdues every other which stands opposed to it. It is a principle derived from God, and it should be exercised in the resemblance of him who was meek and lowly in heart, and who, when he was reviled, reviled not again, when he suffered, threatened not.

Then as to covetousness: are our desires of worldly things moderate? Are we contented with our present station, or are we *impatiently* striving to be delivered from its difficulties? Are we apt to be cast down when we meet with disappointment, and easily elated by worldly success? Are we making the wealth or the happiness of this world our principal objects: or are these wholly subordinate to religion? In a word, are we more anxious to possess the favour of God and his peace in our souls, than to possess any earthly treasures? Religion, it is true, does not require that we should relax in the just and proper duties of our calling, or be less diligent, industrious, and frugal than others; but then, if we are living as men whose conversation is in heaven, and whose hearts are chiefly set on things above, we shall pursue our business with far less eagerness than others do: we shall be far more

anxious that our children should be holy than that they should be rich: we shall take far more pains to give them a heavenly inheritance than an earthly one. Our children themselves should be able to perceive that it would make us more happy to see them religious than accomplished or rich.

I would further ask, what it is from which we derive our pleasures? Knowing how impure and polluting many of the sources of earthly pleasure are, and how apt to draw away our hearts from God; are we so indifferent to them, as to renounce them entirely whenever the interests of our souls require it? Are our pleasures derived from other and purer sources, sources pointed out and sanctioned by the law of God, which in this, as in every other particular, ought to be our guide and director? Do we consider eating and drinking as principal sources of gratification; or do we regard them in their true light, as necessary indeed to the support of our bodies, but at the same time as liable to become instruments of temptation, and hindrances to a holy and spiritual life, and therefore requiring to be regulated by the rules of strict temperance?

Thus also are we to guard against the inordinate love of an earthly object. We are to beware lest we should love even a wife, a husband, or a child, to such a degree, as to forget that God requires the chief place in our affections. In short, we must be habitually employed, would we really be christians, in watching over and subduing every evil propensity; so that all the thoughts of our hearts may be brought into subjection to the will of God. To hear the gospel preached, to acknowledge its truth, to enjoy a measure of its comforts, is but a small thing. The essential business of religion consists much more in the secret warfare which I have described; in carrying our knowledge into practice, and regulating by it our daily conduct.

There is a class of duties which still remains to be noticed, I mean the duties of justice between man and man. The law of God with respect to these is, that we should do unto others as we



would they should do unto us; nay more, that we should seek our neighbour's welfare as truly as our own, and in some points even in preference to our own. Now how are we acting in this respect? We acknowledge the rule: are we following it? Can we withstand the temptation of profiting by the ignorance or carelessness of our neighbour? Shall we be able to say at the day of judgment, "it has been my rule in life to take no advantage of another?" There will be daily occasions of exercising the principle of true righteousness, if we are influenced by it. It will lead us to judge favourably of our neighbour's actions, and to defend him when unjustly accused; to rejoice in his prosperity, to sympathise in his distress, to supply his wants as far as we are able; and, above all, it will teach us to promote the welfare of his soul. It will prevent our flattering him to his hurt, or ministering to his corrupt passions; and it will induce us faithfully, but kindly, to oppose him when he is in the wrong, though we incur his ill-will by it. There is nothing, perhaps, in which men are apt so much to pride themselves as in the discharge of their duty to their neighbour; and yet, when tried by the word of God, there is nothing in which they are generally more deficient.

I have already extended this paper to an unreasonable length, otherwise the inquiry which I have proposed might be branched out into a variety of other particulars. What I have said, however, will suffice to shew the manner in which the genuineness of our faith may be brought to the test, even in cases to which I have not adverted.

If any one of your readers, Mr. Editor, should object to this paper as legal, and as manifesting an ignorance of the grace of the gospel, I would entreat him to peruse, among many similar passages which might be pointed out, the second chapter of St. Paul's Epistle to Titus. "Speak thou," says the venerable apostle, "the things which become sound doctrine." But what were the things becoming sound

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doctrine respecting which Titus was instructed to preach? They were the distinct and particular duties of aged men and aged women, of young women and young men, of servants and subjects. We see then how practical the preaching of Titus was required to be, and how particular also: not merely dwelling in generals, as too many are apt to do, and recommending holiness in a loose and vague way; but entering into the detail of the tempers which his hearers ought to possess, of the duties which they ought to practise, of the sins they ought to avoid: bringing religion home to their families and extending its influence to the ordinary business of life: regulating their whole conduct in such a manner as to adorn the doctrine of God our Saviour, and to command the admiration even of heathens. And to confirm this view of the matter, the apostle states it to be the very design of the gospel to produce in all men such a conduct as he had recommended. *For the grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly in the government of our appetites and passions; righteously in the due discharge of the duties we owe to our neighbour; and godly in the conscientious fulfilment of the duties we owe to God: and that we should be ever looking forward, as the object of all our expectations and hopes, to the second coming of Jesus Christ, our God and Saviour, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.*

M. A.

To the Editor of the Christian Observer.

In your number for last May (see p. 276) is an interesting paper signed *Churchman*. I by no means agree with the author of it in the whole of his remarks, but I coincide with him in some, and I approve of the spirit in which the paper is written. The perusal of it excited in me the hope that your Miscellany will render essential service to the general community of christians, by discussing in a mild and prudent manner certain smaller subjects of dif-



ference. Surely pious men ought to state with freedom their several opinions on such topics; and the amicable spirit which is manifested, while they express their differences, may afford an edifying example to those who are not aware how much candour and kindness the christian doctrines inspire, when received into a humble heart. The result of such disquisitions will, probably, be to throw light on many topics not altogether without importance, to expose little extravagances on each side, to draw good men insensibly towards a common centre, and to unite us all in closer bonds of christian love one with another.

Your correspondent professed to consider the most effectual measures which "*a faithful clergyman*" can take during his life, in order to prevent his flock from quitting the communion of the church. By introducing the term "*a faithful clergyman*," I think that he evidently signified his intention to enumerate only those measures which would be consistent with ministerial fidelity; not those which implied a dereliction of duty; not those, for example, which, while they might lessen Dissenters, might also diminish the number of true christians within the church. He proceeds to express an opinion that though a main cause of the multiplication of Dissenters has been the unholy lives of too many of the clergy, yet even *pious* ministers of the church have prejudiced that establishment which, as he very fairly observes, they are under an engagement to support, by the several following means, viz. "by extemporaneous sermons; by the manner in which they too often conduct their private religious meetings; by reading the public prayers in an irreverent manner; by not impressing the minds of the people with suitable ideas of the value and excellence of the service of our church; by exerting themselves to get young men not duly qualified into the ministry; by placing young inexperienced clergymen in important stations; by recommending books which contain what is good and useful, but are decidedly adverse to the church; and by not explaining the

nature of schism and its probable final consequences."

It would afford me much satisfaction to see many of these points fairly and temperately discussed. The Churchman, however, in the paper to which I allude, has chiefly confined himself to his first topic, that of extemporaneous preaching; and he appears to me to go much too far in his objection to it.

A correspondent, in your number for June, offers some good and temperate remarks on the paper of Churchman, from whom he differs on the subject of extemporaneous preaching. For my own part, I agree, though only to a certain extent, with your June correspondent.

Another correspondent, in your number for July, (signing himself *Napa*), takes up the same side, but with a much higher tone; and I write for the purpose of offering some observations on his *manner* of conducting the attack which he has made on Churchman. He begins by saying, that "he wonders that the Churchman, in the enumeration of causes tending to increase the number of Dissenters in the nation, should have omitted one which to him appears more important than any he has mentioned. It is so obvious (he adds) that I question whether it have escaped the notice of one thoughtful individual except himself. It bears, in all its consequences, so striking a resemblance to the one which has principally occupied his mind and pen, that as I read it I could not help drawing the parallel between them. I mean, Mr. Editor, that new fangled way of preaching, which a set of well meaning enthusiasts call evangelical."

He then proceeds to quote a passage from the paper of the Churchman, (p. 277, col. 1), substituting only the term *evangelical* in the place of the word *extemporaneous*. The passage then stands as follows: "I know there are persons who think that *evangelical* sermons are more useful than any others—I am confident that such sermons have supported the cause of Dissenters. By far the greater part of dissenting ministers preach *evangelical* sermons; but the number of clergymen who do so, is



comparatively small: there is, therefore, a very great probability that, when an *evangelical* preacher in the Church of England is removed from his present situation, he will be succeeded by a man who *preaches only moral sermons*. This change is disliked by many persons; and to some weak minds it is an insupportable evil, and is considered as a grand mark, distinguishing one who fully preaches the gospel of Christ, from another who declares only a part of the will of God, or who is a mere hireling that 'careth not for the sheep.' And we cannot altogether wonder that such sentiments are entertained by such congregations, &c."

I think that I am rendering no more than justice to Churchman, by pointing out the extreme unfairness of this remark. I have already observed to you, that the Churchman professes to enumerate only those means of preventing the increase of Dissenters, which a minister of the church may adopt consistently with ministerial fidelity. His object is to suggest to his brethren certain things which ought to be done, and which, according to his judgment, will conduce at once to the prevention of a defection from the Church of England, and also to the greater edification of its members. He does not mention, indeed he was not bound to mention, those means which ought not to be taken, such as to cease from preaching evangelically, because evangelical preaching in the church may tend to the ultimate increase of Dissenters: for the remedy would be worse than the disease. His opponent, nevertheless, seems to consider the Churchman as bound, on principles of consistency, to recommend the disuse no less of evangelical than of extemporaneous preaching. "Your readers (says he) no doubt will feel the full weight of your correspondent's argument, *which has precisely the same force in the one case as in the other.*"

*Napier* forgets that this observation can be admitted to have "force" only by those who think that extemporaneous preaching is more edifying than written sermons. Now Churchman is not of this sentiment. He conceives written sermons to be more useful. The argument, therefore, as applied to

Churchman, and to all who think with him, contains a *petitio principii*. It supposes him to admit, that just as evangelical discourses tend more to edification than merely moral ones, so extemporaneous sermons tend more to edification than *those* which are written; the very sentiment which Churchman's opponent rebukes him at great length for controverting.

But I should not have troubled you with these remarks, if I had not thought that *Napier*, in many parts of his letter, expresses himself in a manner which tends to restrain that fair and open investigation of questionable points, which I have already intimated that I wish to see encouraged, in a work entitling itself *The Christian Observer*. "The generality of your readers" (says this writer, among other things equally objectionable), "like your correspondent and myself, have already formed their attachments and made up their minds. Neither of us will, in all probability be able to make a single proselyte. We may sit down to admire each his own production,\* and this will be our reward."

I profess to you, Mr. Editor, that, even without any great exertion of that charity which hopeth all things, I can believe that many of the writers in the *Christian Observer*, and Churchman among the rest, (and I will not except either of his answerers), have much higher ends in view than that of admiring, each of them, their own productions. Indeed I can hardly conceive, that men of a humble, teachable, and christian spirit, and such I trust are many writers in your useful *Miscellany*, as well as many readers of it, can have so entirely made up their minds on the subject of the comparative advantages and disadvantages of what is called extemporaneous preaching, and on many of the other topics started by Churchman, as to render all discussion of them impertinent. What is this, indeed, but to acknowledge, that we who profess a stricter christianity are not impressible by argument; that we have

\* I do not quote in this place all the words of your correspondent, and I beg leave to express a wish that you had yourself altered the passage as I have done.



minds less open to conviction than other men; that prejudice and bigotry, the very characteristics of the Pharisees, belong also to the professors of the gospel; and that these determine our belief at least so far as secondary points are concerned? An admission which our enemies, I fear, may convert into an argument, that the same prejudice and bigotry will account for that confidence with which we assert the evangelical doctrines of religion.

For my own part, Mr. Editor, I profess *not* altogether to have made up my mind on many points on which these correspondents differ. I incline to think, that the question between extemporaneous and written sermons is to be determined chiefly by a reference to persons, times, and circumstances; and that no rule about it ought to be laid down so generally as seems to have been done by all your three correspondents. May it not be affirmed, that in this respect every man has his proper gift? Some are naturally bold and ardent in their disposition, fluent and voluble in their speech. Such men, by the grace of God, may become zealous animated preachers of his word; and an extemporaneous discourse may possibly best suit their character. Let them, however, remember, that they are in peculiar danger of becoming rash and violent, of mistaking for grace the gift of a ready tongue; and of over-estimating the effect of temporary impressions made on the feelings of their audience. Other men have naturally less powers of speech: their thoughts flow not so quickly as it is necessary that their tongue should speak. Perhaps they are so timid and nervous as to want the self-possession necessary for a public speaker. Possibly their aversion to extemporaneous preaching may be traced in a great measure to the modesty of their disposition, the nicety of their perceptions, the accuracy of their judgment, and the delicacy both of their natural and of their religious taste. They may not equally rouse, agitate, and alarm, but they may still more fully enlighten, edify, and instruct: and among them may

be, and I believe are, some of the safest guides to heaven, and of the highest ornaments of the church.

Napa does not appear to me to treat this class of pious preachers (a very numerous one, as I conceive) with sufficient respect, when he terms the extemporaneous mode of preaching, "a mode which God has from age to age blessed beyond any other mode which *convenience, timidity, trimming compliance, laziness, ignorance*, or any other motive or infirmity has more recently invented and adopted." What would Napa have said had Churchman ventured to insinuate, that some one or more of these motives might influence ministers in adopting the extemporaneous method? I would say to both classes, "Let not him that preacheth in the one manner judge him that preacheth in the other, for God hath received him." Wherefore, "receive ye one another, as Christ hath received us, to the glory of God."

I have touched but slightly on this subject: I might go on to remark, that various other circumstances, besides that of the natural gift of the preacher, ought to have a considerable influence in deciding this question: The wish for example of the hearers, the custom of the country, town, or district in which we live. The opinions also of our superiors in the church ought, undoubtedly, to be consulted in this and every other question in which we are not bound by any law of God. And the danger of leading the auditory to form a taste for the dissenting modes of worship, though, as I think, over-rated by Churchman, may fairly be taken into the account.

I was much pleased by the piety with which Churchman affirms the importance of prayer, and not a little grieved at the rough manner in which his observations on that subject are treated by his adversary. May I venture to recommend, that you should occasionally use that right which you claim of altering a few expressions in the papers transmitted to you. Perhaps by the qualification of only a few words, of the severity or inaccuracy of which the writer may not be con-



scious, you may considerably promote the spirit of christian charity and conciliation.

MODERATOR.

We thank *Moderator* for his salutary counsel. We beg leave to inform him, that we did alter several expressions in the letter of *Næmæ* which appeared to us ill chosen: but we found, that had we gone on to correct every expression which was objectionable on the score of *manner*, we should have too much changed the structure of the paper. We are of opinion that inasmuch as it may afford a fair opportunity of correcting what is amiss in a writer's spirit, it may sometimes be of use to permit him to make his appearance in his own character.

To the Editor of the Christian Observer.

The subject of *extempore preaching* having been brought into discussion in your pages, allow me to send you "An Essay on Preaching, wherein is considered the expediency of using or laying aside a written preparation for the pulpit," which was printed in 1785, but never published. It appears to me to be written with so much candour, and at the same time treats the subject so ably and usefully, that I should be glad to see it inserted in your Miscellany. B.

#### ESSAY ON PREACHING.

THE public preaching of the word of God is, confessedly, an ordinance of divine appointment. *Preach the gospel to every creature*, was the command given to the apostles: *preach the word; be instant in season, out of season*, is the injunction laid upon all succeeding ministers. The ordinance, which God has been thus pleased to appoint, he has made use of for accomplishing the most important purposes. By this chiefly, if not entirely, he has effected, what no worldly influence or force of arms could effect. By the preaching of men destitute of every mere worldly recommendation, not only without but against the influence of the powers of the earth, he has

spread the knowledge of his truth from one kingdom to another, propagating and establishing his gospel through the world—Not to mention the numerous advantages which are thereby derived to society, the everlasting salvation of many thousand souls must be ascribed to the blessing of God upon this ordinance. It has, therefore, appeared in every age to be the instrument by which he displays his power, and carries on the purposes of his grace. For this end he has appointed a gospel-ministry; and is pleased to raise up faithful men for that service, in order that by *the foolishness of preaching*, (not that which is really foolish, but which will ever appear contemptible to worldly men,) *he may save them that believe*.

Since the consequences, therefore, of preaching the word of God are so important, how much does it become those who are entrusted with the office to use all diligence and circumspection in performing its duties! Surely it is the preacher's province to seek out acceptable words, and to look well to it, that no carelessness or imprudence of his should defeat the end of his ministry, or dishonour the cause for which he pleads. It is granted, that no abilities, natural or acquired, in the preacher, no eloquence of speech, no laboured compositions, can ensure success to his ministry;—that the excellency of the power is of God and not of man; that *neither is he that planteth any thing, nor he that watereth, but God who giveth the increase*.—But yet it were presumption for any to expect the divine blessing, except in the use of holy diligence. While we depend entirely on the influence of God's spirit to make our preaching effectual, we are yet to exert every faculty which he has given us, and vigorously to pursue those means which appear most likely to promote the interest of the gospel. Thus it becomes all who preach the word to prove that they are labourers, not loiterers, in God's vineyard, and to determine with David, *not to offer unto the Lord of that which cost them nothing*.

But while all serious ministers agree



in these general principles, many differ as to what is the best mode of preaching, some pleading for composed or *written* addresses, others for speaking freely or *extempore*, without a previous preparation in writing.—It may be proper to inquire which of these is the most useful method.—Each has had its advocates, and we find examples of each among very pious men. Perhaps it would be foreign to the purpose to ask, what was the practice of the apostles, unless it could be proved that they should be proposed as patterns for our imitation in every instance. But it is acknowledged on all hands, that the practice of speaking without a written composition has most generally prevailed in the Christian Church; and that “the practice of reading sermons to a public assembly has been hitherto peculiar to the English nation.” Bishop Burnet observes, that it took its rise soon after the dawn of the reformation amongst us. But though one side may boast of a greater antiquity than the other, perhaps it were difficult to determine, which is the most useful; since many instances might be produced in which it has pleased God to give success, in an eminent degree to both practices. Perhaps neither can be generally recommended to *all*. A variety of cases and circumstances may render that which is proper for one individual, or for one situation, highly inexpedient for another. Each mode of address has its peculiar advantages.

It may appear advisable for ministers to compose their sermons, First, *in order to prevent or obviate prejudice*. It is evident that in many places the prejudice against extempore preaching is so great, that any attempt to introduce it, at least hastily, might probably excite opposition, and effectually hinder a minister’s usefulness. A considerable number of persons might at once withdraw themselves from the ministry of one who should attempt to preach without a book. “They would require little more proof of his being unworthy of their notice, than to be told, that he is an extempore speaker.” However absurd these prejudices are, yet a min-

ister should pay some regard to them, if he wishes to gain an attentive hearing from all around him. And if by composing his sermons, he can conciliate their esteem, and gain their attention to the truths of the gospel, he may gradually dispose them to listen with candour to the same truths, even when delivered without a written preparation. At least he has answered an important purpose, by declaring the counsel of God to them, and if they reject it, it will more clearly appear, that the sin lieth at their own door.

It may be proper for ministers to compose their sermons, in the second place, *to improve their own stock of knowledge*, and to gain a greater variety of matter and of language. It is incumbent upon them to be men of study and great industry, and to seek for every qualification which may render them *able* as well as *faithful* ministers of the new testament. It is, therefore, very lamentable to observe a carelessness or a negligence in any. And it seems highly expedient that all should endeavour to improve their understanding, and to digest a plan of divine truths, so as to be able to express their sentiments with clearness and solidity, as well as with a propriety and copiousness of language, upon every important subject of divinity. But the practice of composing sermons seems best calculated to promote this end; and from the utter neglect of it some have appeared very deficient, except upon common topics, both for matter and for words. This reason, it is confessed, is particularly applicable to the case of young ministers, till, by study and much writing, they have thoroughly digested their sentiments, formed their style, and attained a facility of expressing themselves upon all the great truths of the gospel. For surely it were presumptuous in them to expect to speak with the same readiness as those experienced ministers who for years have employed their thoughts, their pens, and their tongues, upon these subjects.

Hence, also, it may appear expedient to compose sermons, *in order to preserve connection and a closeness of argument*. Though it is by no means necessary or expedient, that the preaching



of the gospel be dry and systematical, and quite conformed to the rules of logical exactness; yet surely it will admit of much solid reasoning and strength of argument. It becomes ministers to endeavour to convince the judgments as well as to affect the passions of their hearers; that they may recommend the gospel to persons of understanding, as well as to those of meaner capacities. And have we not reason to lament that many, by their unconnected, loose, and desultory, manner of address, have brought the gospel into contempt, and have given occasion to the reproach, that none but fools, or weak and illiterate persons would attend to it?

Now, if it is of any importance to avoid incoherence, the expediency of written compositions may be pleaded for. For however many things may be spoken very forcibly in an extempore address, it is in vain to expect the same degree of compactness and solidity as in a previously composed discourse.

There are especial occasions of preaching, such as assize or visitation sermons, and certain situations, where men of discernment or learning are expected to make a part of the congregation, where, as it is peculiarly necessary to attend to connection and argument, a neglect of writing would be highly imprudent. It should also be considered, that all serious and godly ministers are not possessed of equal abilities, and that the faculty of speaking freely, without a written preparation, with any tolerable degree of readiness and exactness, is what some do not, perhaps cannot, attain to. Others feel such a trepidation of spirits as would utterly unfit them for preaching extempore with a proper degree of recollection and composure. For such, therefore, to attempt what they are not fitted for, and to neglect that which might tend to procure them a favourable acceptance, and render them more extensively useful, is a degree of unfaithfulness and presumption.

But as preaching extempore may plead antiquity in its defence, we may inquire, also, whether it has not some peculiar excellences and advantages to recommend it. And, first, by an ex-

tempore address a minister may speak more plainly and familiarly to his audience. The great end of speaking is to be understood; and as the message of the gospel is equally important to all, ministers are concerned that all, even the meanest and most illiterate, should understand them. There is a powerful efficacy in the simple preaching of the gospel superior to all the force of oratory. It can receive no assistance from the laboured ornaments of language; for God vouchsafes not his blessing to the excellency of speech, and the enticing words of man's wisdom, lest the praise should be given to the wisdom of men and not to the power of God. A plainness and simplicity of style, and manner of address, is not only peculiarly becoming those who are not seeking the applause and admiration of men, but is absolutely necessary for such as wish to be understood. It is almost inconceivable by those who have not examined, how many of our hearers are dull of hearing and slow of conception; to whom, even in the plainest and most familiar discourses, many expressions are unintelligible; while elegant compositions are entirely beyond their comprehension. But is so considerable a part of our congregations to be disregarded? *Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.* A rash, wild, careless manner of speaking is not here pleaded for: this ought to be guarded against by those who would not bring the gospel into contempt. But the sensible and the discerning will not be offended by that simplicity which is necessary for the instruction of the ignorant.

Still it is asked, Cannot this plainness of speech be consulted as well in written as in extempore discourses? Without doubt it may: but, perhaps, the chief difficulty of ministers, either in writing or speaking, is to be intelligible: and in composed addresses there is something of a style and a turning of periods, which renders what is read from a book less familiar, and therefore more difficult to be understood. In extempore speaking the ornaments of speech cannot be so much regarded;



and while meanness and vulgarity are carefully avoided, which ought ever to be the case, there is yet a degree of familiarity in it, approaching to the case of conversation, which is particularly suited to common hearers.

An extempore address seems, in the second place, best calculated *to excite and keep up the attention of the audience*. This will be allowed to be a consideration of importance. For except the congregation lend an ear to what is spoken, the most excellent addresses will be entirely without effect. Now, the countenances of the audience being generally turned towards the preacher, if they observe that his eyes are confined to his book, his address will appear much less animated, and will be less interesting to them, than if his eyes were constantly upon them, and they should see him to be directing his discourse immediately to them. It is allowed, that some, who can read their sermons with an occasional glance of the eye, and are therefore at liberty to look round upon their congregation, in great measure obviate this objection. But an extempore speaker seems still more likely to command attention, not only by his looks and attitude, but by his manner of address, which will appear more direct and personal, and will leave him at liberty to introduce an occasional hint, calculated to rouse the attention of his careless hearers. Thus he may, probably, convince them that he is not delivering a dry, uninteresting lecture, but that he is speaking to their particular cases; and, therefore, that they are concerned to listen to him.

We may observe, thirdly, that ministers by speaking extempore are more at liberty *to address the passions*. It has been observed that sermons ought not to be destitute of reasoning and argument. Yet these alone will make but little impression. Even after the understanding is informed, and the judgment convinced, it is necessary that the passions be interested, or else no lasting effect will be produced. It is really astonishing, how little men in general are influenced by argument alone.—Very few indeed are roused to earnestness and activity in any pursuit, where their passions are not touched, and their

hopes or their fears excited. Hence appears the necessity of a particular and lively application of every point of importance handled in a sermon. Now, as this part of a discourse does not require that closeness and connection which is necessary for argumentation, there is the less need of a written preparation. Nay, the extempore speaker seems to have considerable advantage. It is probable, if he enters into the spirit of his subject, that he will deliver himself with greater earnestness and zeal. The sight and circumstances of his congregation may furnish him with suggestions for an animated address to them, which might not have occurred in his study. His concern for them, while present before him, and the importance of the subject he is treating, will, probably, excite many affections in his heart, which will be visible to the audience, and cannot but affect them in return; while he may be led to speak with a warmth of expression which he would in vain have sought for in his retirement. The poet's observation is confirmed by general experience:

“ — Si vis me flere, dolendum est,  
Primum ipsi tibi.”

And it is probable the preacher will then be most animated, and most affect his audience, when engaged in the solemn service of the sanctuary.

It may be urged, fourthly, That by preaching extempore *much time may be saved* to be applied to other important purposes. Preaching, though a considerable part, is not the whole of a minister's duty among his people. There are many situations, such as large and populous parishes, or where several churches are to be attended, in which a great share of a minister's time is necessarily taken up with the care of his flock in private, and the occasional services of the church. Allowing him but a small portion for retirement, for study, and for the necessary preparations even for speaking without notes, it is probable that the whole of his time would be filled up. Now what expedient is left for one thus situated? If written sermons be thought advisable, must he from year to year read over the same compositions? It is obvious, what lifelessness and weariness,



if not contempt of the preaching, this is likely to produce both in himself and in his congregation. Or must he neglect or superficially perform the very important office of private visiting, that he may have time for the composing of his sermons? Or is not this rather an unnecessary expense of time in writing, which might be more usefully employed, if he can attain to a readiness and propriety in speaking? It is needless to observe, what a laborious business it is to make constant preparation for the pulpit in written discourses; and where a minister's time is otherwise much filled up, it will probably be at the hazard of his health to adhere to the practice of writing. This is by no means urged as a plea for indolence, for the neglect of study, or that time may be had for the pursuing of vain recreations. A minister ought, above all other men, to redeem his time, as considering it entirely devoted to God; and if he is excused from the labour of much writing, he ought not on that account to be the less employed in the service of his master.

It appears, therefore, that written sermons, however expedient and necessary in certain circumstances and situations, may be laid aside in the following cases:

1. Where the plainness of extempore preaching may be used without much offence, or where the violence of prejudice against it seems likely to subside. But even there it cannot be proper for *all* ministers to adopt an extempore mode of address: and therefore it is recommended only,

2. Where there is a faculty of speaking with tolerable readiness, and in a solid as well as animated manner. As this perhaps cannot be known without much trial and preparation, it seems proper that *young* ministers especially should direct their studies with a view to attain this faculty, and endeavour, at least gradually, to adopt the practice. But lest this should encourage a rashness and presumption in young and unexperienced men, we must add that it were highly improper for them to venture upon extempore speaking, except

3. After a long course of previous study and preparation in writing.—This

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appears highly expedient to guard against the hurtful and reproachful habit of speaking in an ignorant, careless, incoherent manner.

— Cui lecta potenter erit res,  
Nec facundia deseret hunc, nec lucidus ordo.

It may be observed, that a great part of the objections which are urged against either written or extempore discourses, may be obviated by care and attention in those who deliver them. Those who write for the pulpit should be cautioned to avoid a dry and unaffecting, as well as a pompous and ornamented style; and to endeavour to shew by the earnestness of their delivery, that they firmly believe, and feel themselves interested in, what they speak. Those who venture without the help of a written preparation should beware of getting into an indolent mispending of their time, as well as a careless manner of appearing in the pulpit; and should therefore study to avoid a low vulgarity, a wild incoherence, and tedious repetitions.

To guard against a misconception or a misrepresentation of what has been urged in favour of *extempore* preaching, it is proper to add, that it is earnestly recommended to those ministers who adopt this mode of address, to study their subject well, and to digest their thoughts upon it, before they venture to speak in public. For this purpose it will be expedient, in general, to draw up, and take into the pulpit, a short plan of their sermon, in which they may put down all the chief heads to be insisted on, the texts of scripture and the principal thoughts to be introduced.

This, indeed, in strict propriety, is not *extempore* preaching, as much previous study is supposed; but this is the mode of address which is here pleaded for: and therefore it is not in any case recommended to lay aside *all* written preparation for the pulpit.

The advice here given might be confirmed by the most respectable authorities. "There is a middle way, used by our predecessors, of setting down, in short notes, the method and principal heads, and enlarging on them in such words as present themselves at the time. Perhaps duly managed this would be the best."—*Abp. Secker.*



Let all seriously consider the nature of their situation, and the extent of their abilities, and then judge, as in the sight of God, which mode of preaching seems most likely, in their particular case, to promote his glory and the interest of the gospel in the salvation of souls. It would be well, if, for this purpose, ministers would not determine entirely for themselves, but consult, and deliberately weigh, the opinion of prudent, faithful, and discerning friends.

But whichever mode be adopted, all should be exhorted to remember their continual and entire dependance upon God, both to enable them to preach, and to make their preaching effectual. It is sometimes pleaded for extempore preaching, that this mode seems best adapted to keep the minister humble and sensible of his dependance; and that those who have their written compositions before them are in danger of falling into self-sufficiency, and of neglecting to cry to God for help. But far too great a stress has been laid upon this. We are in danger on every side, and it becomes us to consider, on which we are most likely to be assaulted. But surely a minister, composing his sermon in his study may be as devoutly sensible of his utter insufficiency without help from above, as another who stands up to speak in the pulpit what he has not previously prepared. Perhaps, indeed, the one may feel that dependance more immediately in the pulpit, which the other has done before in his retirement. In either case then we perceive the absolute necessity of continual and earnest prayer; since the most eminent are but as instruments in his hands, *who alone giveth the increase*. Vain and ineffectual are the most shining abilities either for writing or speaking, unless God is pleased to afford the powerful efficacy of his spirit. O for a greater importunity in prayer, that we may prevail to obtain the blessing! And while the ministers of Christ, with true devotedness of heart, are seeking his glory, and with unfeigned simplicity are following his guidance, let them rejoice in that animating promise, *Lo! I am with you alway, even unto the end of the world.*—AMEN.

To the Editor of the Christian Observer.

Your correspondent, a Country Curate (p. 412) has desired an answer to a very important question, respecting the most advantageous mode of regulating a charity school.

I trust that several of your correspondents, who have turned their attention to this subject, will communicate their thoughts upon it. In the mean time the following hints may, perhaps, be serviceable to him.

Though from his making this inquiry, I have reason to believe he possesses a due sense of the *importance of the subject*, yet he will pardon me if, for the sake of others, I say a few words on this head.

I have not been able to account for the inattention which many pious clergymen have evidently shewn to the instruction of the children of their flock, but on the supposition that they have considered it as a duty of very inferior importance in comparison with preaching.

I would not undervalue the benefit of preaching: it is one part—if you please, the most important part, of a clergyman's duty; but it should not therefore supercede the rest. A clergyman with cure of souls, is a public instructor, set apart by God and man for the instruction and improvement of his flock. He is responsible to God and to his country, for the morals of his peculiar charge, as far as it is in his power to influence them; and this obligation surely requires him to use every endeavour in his power for their religious improvement. It is the chief advantage of an establishment of religion in any country, that, in every district into which the country is divided, there will be an individual regularly appointed to superintend the moral state of the persons in that district, to devote himself to their religious improvement, to watch against all the inroads of vice and corruption. In the discharge of this duty, it surely is not enough to read the appointed prayers and deliver a sermon weekly. Far more active exertions should be made; every probable means of improvement should be tried; and the spirit of the



law, as well as its letter, should be fulfilled. If this idea of a clergyman's office is a just one, no reason can be offered why he should not pay particular attention to the state of the children of his flock, except the impossibility of doing it, or the doubt of its answering any good purpose. The former reason may be valid to a certain extent, but not till he has conscientiously done as much as is in his power. It was the ancient custom in the Church of England, for the minister to catechise all the children of his parish every Sunday afternoon; and it is deeply to be regretted that this excellent custom has been suffered to fall into neglect. It gave the children an interest in the worship as a part of the congregation: it afforded to the minister an excellent opportunity of familiarly instructing the elder part of his audience, while he addressed the younger: and it served to constitute a direct and visible pastoral relation between him and the "lambs of his flock," which was calculated to inspire them with reverence for him, and to give him an interest in their welfare. Where it is possible it would be well to revive this useful custom; but where this is not practicable, a clergyman's care ought surely to be extended to this part of his flock in some other mode.

The doubt of good being done, in any material degree, by that measure of attention which a minister may be able to give to the children of his parish, must arise from one of these causes: either that he is not sensible of the *influence of education in general*; or that he is not convinced of the efficacy of that degree of religious knowledge in particular, *which may be communicated by education*; or that he conceives the *occasional labours of an individual* to be inadequate to produce any material good amongst the children of a whole parish.

With respect to the *influence of education in general*, it should be remembered, that man is almost universally what he is trained up to be—rude or polite, ignorant or enlightened, ferocious or gentle. The difference between a savage New Hollander, and a

highly polished European, is as great as between animals of a distinct species. By education the most powerful natural passions are either suppressed or strengthened. The Spartan was taught to embrace a life of self-denial; the American to endure torture with apathy; the Gentoo widow to submit to death with composure. Powerful principles in these cases were early instilled into the mind, and strengthened by the force of general opinion, they produced effects which appear almost incredible to those who have not been similarly trained.

Surely, then, *qualities of a more amiable and useful cast* may be implanted, if means equally adapted to that end are used. Man, it is true, cannot by education be made a real christian; but by education he may be freed from prejudices, and delivered from the dominion of dispositions, highly favourable to temptation and sin. He may, by education, be endued with qualities friendly to the growth of christianity. His mind may be enlightened by knowledge, by scriptural knowledge, instead of being darkened by brutish ignorance. His conscience may be awakened, instead of being seared by insensibility. He may be made attentive, docile, submissive, rational; instead of being thoughtless, obstinate, intractable, void of understanding. The soil may be cultivated, and prepared, for the reception of the heavenly seed.

It is readily conceded, that divine grace is in its nature distinct from the qualities which may be conferred by education: grace is the effect of the influence of the holy spirit on the soul; but surely that influence may be reasonably hoped for, where those means have been diligently used to which the promise of his influence has been in general annexed. What is preaching, what is prayer, but certain means in the use of which the blessing of the spirit may be expected?

With respect to the *ability of an individual to effect much good* by the occasional superintendence of a school; it should be considered, that a minister will almost always be able to form and



direct the system of education there pursued; that the master will, therefore, become an instrument to put in execution his plans; that the benefit to be obtained by a school depends much more on the system pursued, than on the time employed in superintending it; that a minister may easily contrive to interest a far greater number than the scholars in the benefit of his instructions, by communicating them publicly at stated times, and engaging other parents to send their children; that the portion thus instructed and improved will be that which, in general, is most neglected and most likely to corrupt the rest; and that the little leaven, thus infused into the rising generation, will spread itself through the mass, and extend its salutary influence to the whole.

A minister then, in order to be useful in this branch of his duty, must be first *fully impressed with the persuasion of the good effects* which may be derived from superintending the education of the poor. He must animate himself with the hope of seeing a rising generation of young persons disposed to listen, with a lively interest, to his sermons; qualified by a previous stock of religious knowledge to understand them; prepared by good habits to attend regularly the ordinances of worship; accustomed to revere him as their guide, and attached to him as their friend. This he may justly expect to be the fruit of the pains he will take with them, a fruit the more certainly to be expected, as his work will appear to be a labour of love, and not the stipulated employment of office.

If this picture of success should appear too flattering to be justified by experience, it must be considered how very rarely experience can fairly be appealed to on this subject. The common education given in charity schools, it is allowed, is very seldom productive of any material good effects. The children are taught, it is true, to read, to write, and to repeat their catechism by rote. But all these are only mechanical operations, and have in themselves no necessary tendency to enlighten the mind, improve the morals,

or mend the disposition. The term education is, in this case, misapplied. Education, properly defined, is that series of means by which knowledge is obtained, proper dispositions acquired, and a right character formed. But the ability to spell and join words together, though it may become the means of obtaining knowledge, is not knowledge; and it must act by some strange magic charm if it has any effect in meliorating the disposition. The *means* are here confounded with the *end*; and a very limited part of education is considered as the whole.

The schoolmaster is not, in this case, to be blamed. He was engaged, perhaps, only to teach reading and writing; and he may have executed his task properly. It is the narrowness of the received system which is in fault: it is the defective idea annexed to the term education: it is the folly of expecting an end without the use of means properly adapted to produce it.

To the score of this *false idea of the nature and effects of education* may be attributed the prejudice which has, of late years, been so unhappily excited in the breasts of many, against the communication of instruction to the poor, as tending to diffuse jacobin principles. Whatever truth there may be in this idea can only apply to that mistaken form of education, which consists solely in enabling the children of the poor to read, and which of course opens to them sources, otherwise shut, of democratical poison. If it is said, as frequently it is in defence of communicating such knowledge to the poor, that with the poison you supply the antidote; if they are able to read bad books, they are also furnished with good ones: the defence is not satisfactory; for, in the present corrupt state of man, the bias towards evil is stronger than that towards good. The valid answer is this: that a *true* system of education, the only one which ought to be defended, is expressly calculated to counteract that discontented turbulent state of mind which is the proper soil of jacobinism; that its end is to improve the morals; its means, the diffusion of sound religious knowledge, and the cultivation of right dispositions.



The writer of this paper has had frequent opportunities of examining schools for the poor. In those of the common sort, he has rarely found any thing to excite an expectation of much benefit. In some, conducted upon better principles, he has remarked a degree of moral improvement which equally delighted and surprised him. He has seen children of ten and twelve years old, well acquainted with every part of scripture, and possessing an uncommon degree of information for their age and circumstances; earnestly attentive to the instructions afforded them, easily impressed by admonition or reproof, and remarkably modest and humble in their deportment. Upon inquiry he found them to be exemplary in their conduct at home, dutiful children, and qualified to become faithful servants.\*

I would advise the country curate, before he lays down any plan for the regulation of his school, *to form in his mind a distinct idea of the character he would wish his charge to possess* when they enter into the world. The school is to be the place in which that character is to be formed, at least in which its outline must be traced. Every quality which he would wish his pupil to possess in after life must here be implanted, nursed, and cherished; and the attention should be given to each in exact proportion to its future importance and value.

I will imagine the kind of character which your correspondent might think it right to aim at forming in his pupils. Though he does not want them to attain much science or acquire elegant accomplishments, yet he wishes them

\* It is but a piece of justice due to the excellent Mrs. H. More to say, that the writer principally alludes, in the above paragraph, to one of the schools under her patronage. He had the opportunity of learning some very striking facts corroborative of the above remarks. These facts will one day loudly speak to the character and designs of this much injured lady, who has devoted talents and learning, calculated to instruct and delight the highest circles of society, to the improvement of the lowest; and whose benevolent labours, like those of her great master, have been rewarded with calumny and reproach.

to become rational and thinking beings, accustomed to reason justly on the principal objects around them, disposed to listen attentively to the instruction he will communicate to them from the pulpit, and prepared by previous religious knowledge to understand it. The school will thus be a preparation for the church; and it is evidently owing to the want of such a preparation that so little good is done by preaching. The hearers have not the capacity to attend to it, to understand it, to be impressed by it. Considering the future station of his pupils in life, the hardships they must suffer, and the labour they must undergo; he would have them trained to contentment, patience, humility. Industrious and frugal, sober and moderate, faithful and obedient, they should be fitted to become useful servants, good husbands, and careful masters of a family. And, that they may be thus educated, he would wish them to be influenced by the noblest and most powerful principles which can sway the human breast:—the sense of duty, the fear of God, the desire of pleasing him, the dread of sin, indifference to this world, and lively hope of a future better state.

Such would, probably, be the character which your correspondent would draw in his mind. Let him then choose his plan of education with a direct reference to the formation of each distinct part of such a character. It will be necessary to analyze it, and to take the parts, of which it is composed, separately, that each may be duly considered.

In this analysis the four following objects, correspondent to the principal springs of action in man, will chiefly claim attention, the enlargement of *the mind*, the improvement of *the habits*, the regulation of *the tempers*, and the reformation of *the principles*, by the powerful influence of religion.

The consideration of these points, however, must be delayed till another opportunity, as I have already somewhat exceeded the usual limits of an essay.

N. D.

(To be continued.)



## MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM puzzled beyond expression; and as I have no means of solving my difficulties at home, I venture to apply to you. I have long been a regular attendant at my church, and thought I was well acquainted with everything which a good christian need wish to know. I took pains also to train up my children in the same paths which I had trod before; and so successful were my endeavours, that they presently were able to state the principal evidences of christianity, almost as well as the rector himself. But you must know, Sir, that my eldest daughter is somewhat of an inquisitive disposition; and one Sunday night, when I was repeating the substance of the afternoon sermon, which was intended to obviate the objections of Mr. Hume against the christian miracles, she quite astonished me by the following inquiry—"Pray, mamma, what is the *nature* and *object* of christianity? It is surrounded with a wonderful variety of evidence, the force of which I feel and acknowledge: surely the nature of the gospel itself, which is recommended by such a display of dignity and power, must be very surprising." Now here began my first difficulty on the subject. I could have written a volume upon the evidences, but had never employed a single thought upon a question like this: so I resolved to go to the rector. He was very civil to me, but blamed Harriet exceedingly for troubling her head with things which she could not understand; and desired me to tell her that the christian religion alone had discovered to us a future state, and established the existence of one God. Now all this he had told us often before; for, in fact, these discoveries themselves, when duly considered, form no trifling argument in favour of that revelation, which first clearly and unequivocally proclaimed them to the world. But this answer satisfied neither my daughter nor myself. I do not know whether the rector meant any allusion to Harriet in the sermon, which he delivered on the following Sunday; but, if he did, he cer-

tainly failed of his object. His text was, "Secret things belong unto the Lord our God," and he warned us against indulging a profane curiosity in divine things. I thought his text was a little against us; but on referring to the passage, when we got home, our desire of information was rather excited than allayed: for it appeared that some things are revealed which belong to us and to our children; and we both agreed that it was of importance to learn them. To settle all my doubts at once, I ventured to make an application to a Cambridge scholar, who happened at that time to be resident in the neighbourhood. For the better discussion of the subject he came to drink tea with us, and, as his memory is good, he gave us the substance of several sermons which he had lately heard. I was much obliged by his civility; but really, Sir, I was never the wiser. One gentleman proved, it seems, that the ancient heathens had no hospitals or infirmaries, and that many of their barbarous customs exist no longer: these are collateral benefits beyond a doubt; but they can hardly constitute the essence of christianity. Another preacher had overthrown the oracle at Delphi, and demonstrated that his objections had no force when applied to the prophecies of scripture. This, as you will plainly perceive, was little to our purpose. Nor did we make much progress in the cause by elaborate dissertations against the impostor of Mecca; for my family, I sincerely believe, are just as likely to embrace the religion of the Hindoos as the doctrines of Mahomet. But perhaps there are some Mahometans at Cambridge; and, if so, the eloquence of the preacher, I hope, has produced its effect.

Such, Sir, was the substance of our conversation for at least two hours. The patience of my daughter was at length exhausted, and she earnestly inquired whether it was not sometimes the custom to illustrate the doctrines of the gospel, and requested all the information on that head which he had time to communicate. He readily undertook the task, and gave us many satis-



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For whom I live, to whom I die!  
Behold me through thy beams of love,  
Whilst on this couch of tears I lie,  
And cleanse my sordid soul within  
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,  
No rags of saints, no purging fire,  
One rosy drop from David's seed  
Was worlds of seas to quench thine ire.  
O, precious ransom! which, once paid,  
That *consummatum est*, was said;

And said by him that said no more,  
But seal'd it with his dying breath.  
Thou then that hast dispung'd my score,



And dying wast the death of Death,  
Be to me now, on thee I call,  
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## MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM puzzled beyond expression; and as I have no means of solving my difficulties at home, I venture to apply to you. I have long been a regular attendant at my church, and thought I was well acquainted with everything which a good christian need wish to know. I took pains also to train up my children in the same paths which I had trod before; and so successful were my endeavours, that they presently were able to state the principal evidences of christianity, almost as well as the rector himself. But you must know, Sir, that my eldest daughter is somewhat of an inquisitive disposition; and one Sunday night, when I was repeating the substance of the afternoon sermon, which was intended to obviate the objections of Mr. Hume against the christian miracles, she quite astonished me by the following inquiry—"Pray, mamma, what is the *nature* and *object* of christianity? It is surrounded with a wonderful variety of evidence, the force of which I feel and acknowledge: surely the nature of the gospel itself, which is recommended by such a display of dignity and power, must be very surprising." Now here began my first difficulty on the subject. I could have written a volume upon the evidences, but had never employed a single thought upon a question like this: so I resolved to go to the rector. He was very civil to *me*, but blamed Harriet exceedingly for troubling her head with things which she could not understand; and desired me to tell her that the christian religion alone had discovered to us a future state, and established the existence of one God. Now all this he had told us often before; for, in fact, these discoveries themselves, when duly considered, form no trifling argument in favour of that revelation, which first clearly and unequivocally proclaimed them to the world. But this answer satisfied neither my daughter nor myself. I do not know whether the rector meant any allusion to Harriet in the sermon, which he delivered on the following Sunday; but, if he did, he cer-

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the fate of most controversies, and of this among the rest, that little is added to the argument but unseemly personalities, and mutual misrepresentations, explanations, and recriminations. By these the argument is little assisted, and the reader little entertained: but the blame lies with the original offender, who, in the present case, justice obliges us to say, evidently appears to be the author of the hypothesis in question.

To an attentive and impartial reader of this controversy, we think it will appear, that as far as a comprehensive and accurate knowledge of the hypothesis excogitated by Mr. Marsh, and the solvibility of the evangelic phenomena by that hypothesis, that is, as far as a certain kind and degree of *internal evidence* upon the subject is concerned, the advantage is decidedly on the side of Mr. Marsh. But to a reader of the same description we think it will be equally manifest, that the *external evidence*, which relates to the question at issue, is as decidedly in favour of Mr. Marsh's opponent.

It remains then to be determined of what nature this question is; for upon such a determination must, in a great measure, depend the applicability and effect of the evidence adduced. Now it can, upon no pretence, be denied, that the origin of any writings, and therefore of the gospels under consideration, is purely an historical fact, and to be ascertained by the same evidence, (if it exists, or can be procured,) upon which any other historical fact is established. It is by external evidence, therefore, that the truth of the hypothesis in question, (not the truth of that hypothesis as solving the existing phenomena, which is a very different thing from its truth in fact, although Mr. Marsh frequently confounds the two,) must be determined; and it would be a violation of all the rules of just argumentation to resort to any other, much more to prefer any other when this is to be obtained. The external evidence, or the evidence of history, opposes the hypothesis of Mr. Marsh as directly and decidedly as, in a case of such a nature, can easily be conceived. The *negative* part of this evidence,

that is, the entire silence of ecclesiastical antiquity respecting any such original document, &c. &c., as the hypothesis of Mr. Marsh exhibits, (for we make little account of his claim to the gospel according to the Hebrews,) is so *circumstanced*, (and the whole force of negative evidence depends upon its circumstances,) that it is barely possible the document contended for could have any existence, or be applied to the purposes which it is represented to have served. The *positive part* of the opposing evidence is, from its nature, still stronger; and we scruple not to assert, that every article of authentic history upon the subject is directly subversive of the system of Mr. Marsh. The nature and extent of this evidence is detailed in every work which professes to establish the credibility of the New Testament scriptures; and to such works we refer our readers, if they want satisfaction upon this point. We shall not, we trust, be called upon to prove, in vindication of our assertion, that the hypothesis here resisted was expressly, and in form, combated or denied by the primitive christian writers. It might as reasonably be expected, that the anile fiction of that Italian, who, to banter the world, assigned the origin of the whole New Testament to a forgery in the fourth century, should be so invalidated. What we mean, and pledge ourselves to prove, if necessary, is, that all which is related concerning the gospels, by the writers who first bear testimony to them, is in direct contradiction to the hypothesis of Mr. Marsh.

Indeed, whenever we have soberly reflected with ourselves upon the subject, we have not been able to suppress the rising suspicion, that Mr. Marsh himself could not seriously believe that the gospels in question actually originated in the manner in which his hypothesis represents them to have originated. The theory is undoubtedly ingenious, and discovers astonishing strength and comprehension of mind, both in the original construction and in the defence of it; but we much question whether, upon sober reflection, the author can conceive of it in



any other light than as "the baseless fabric of a vision."

One of the points in litigation between Mr. Marsh and his opponent is, whether Justin Martyr, by the *Απομνημνευματα των Αποστολων*, to which he frequently refers, is to be understood, according to the general opinion, to point out the four gospels which we now possess; or, as Mr. Marsh, with some moderns, contends, the original document from whence his hypothesis deduces the three first of those gospels. The matter is worth setting in a clearer light than the altercations of the two disputants would permit them to do. The word first occurs in the form of a participle, in the first apology, where having combined into one, a passage from St. Luke, and another from St. Matthew, Justin adds, *ως οι απομνημονευσαντες παντα τα περι τς σωτηρος ημων Ιησϋ Χριστϋ εδιδασαν*. Ed. Thirlb. p. 54. The next passage we shall produce is that in which Justin is giving an interesting account of the mode of conducting public worship on the Lord's day, among the christians of his time. Here he mentions, that when they assembled together, *τα απομνημνευματα των αποστολων, η τα συγγραμματα των προφητων αναγινωσκειται*. The latter part of this sentence is quoted to shew, that the gospels are referred to in the same general way as the writings of the prophets, and that there is no more reason, from the name in the first instance, to suppose only one gospel intended, than from a perfectly analogous name, in the other, to suppose only one prophetic book intended. Just. p. 97. In the passage *εν γαρ τοις απομνημνευμασιν α φημι υπο των αποστολων αυτϋ (Χριστϋ) και των εκεινοις παρακολυθησαντων συντεταχθαι*. κ. τ. λ. (p. 361) we think, with the opponent of Mr. Marsh, a very apt description is given of the authors of the gospels. The martyr makes Tryphus use the word *ευαγγελιον* generally for the doctrine of the gospel, (p. 156,) and in p. 352, he applies it evidently to St. Matthew's Gospel. The question is determined, if the genuineness of the passage, *απομνημνευμασιν, α καλειται ευαγγελια*, be admitted, and there is no solid objection to its genuineness.

These are all the passages of importance upon the subject to be found in the works of Justin Martyr. There is a circumstance mentioned by this writer in connection with the baptism of Christ, which Mr. Marsh, without any necessity, except that the opinion favours his hypothesis, supposes to be represented by Justin as an assertion of the apostles, *πυρ ανηρθη εν τω Ιορδανη*. p. 331. Mr. Marsh is willing to believe, that this sentence was derived from the gospel according to the Hebrews, and something like it is noticed by Epiphanius in the gospel of the Ebionites. Might not the passage originate from a misconstruction of the somewhat obscure declaration of our Saviour, Luke xii. 49, 50.? There we have the words *πυρ, ανηρθη, and βαπτισμα*, which make up the entire idea. We propose this solution with diffidence, because we have never seen it suggested.

Upon the whole of this affair, we think, that the exertions of Mr. Marsh have not succeeded in diminishing the evidence, that Justin Martyr quoted from the four gospels which we now possess; and much less do we consider our enterprizing critic as having established a claim to the honour, from which he would dismiss those gospels, in favour either of the apocryphal gospel according to the Hebrews, or of his own fictitious original document.

CLXXVI. *The Fashionable World displayed*. By THEOPHILUS CHRISTIAN, Esq. London, Hatchard. 1804. 18mo. pp. 81. price 3s. 6d.

THIS ingenious and entertaining work, we understand to be the production of a gentleman who has already distinguished himself by his writings on the side of morality and religion. In the volume before us, he has aimed a blow which, we trust, will be widely felt, against the follies and vices which characterize the fashionable world. He well knew that most of those for whose benefit his book is designed, would be wholly inaccessible to laboured argumentation or grave rebuke. He has, therefore, prudently adopted a different course: and by the help of the serio-comic air which



he has assumed, we doubt not that he will be instrumental in conveying some useful lessons to many of the votaries of fashion, who would shrink from his approach, were he to appear among them in the suspicious character of a moralist or a divine.

The plan of the work is well conceived, and both the design and the execution reflect great credit on the ingenuity, penetration, and ability of the author. The first chapter conveys much valuable topographical information respecting the *situation, boundaries, climate, and seasons* of the fashionable world, to which it is scarcely possible to do justice by a quotation. The second exhibits a view of its government and laws. Under the latter head the author gives a particular account of that extraordinary code, which is known by the name of "the law of honour," and which Dr. Paley, though he admits it to be *defective* and even *bad*, inasmuch as it makes no provision for the duties to God and to inferiors, and allows of fornication, adultery, drunkenness, prodigality, duelling, &c. has nevertheless, by classing it with the law of the land and the scriptures, afforded some ground for considering "as a moral rule to which men owe a qualified obedience."

"This law," observes our author, "overlooks, if it does not even encourage, a variety of actions which in the mouth of a moralist would be absolute vices; and which, to say the truth, are scarcely deserving of a much better name. Thus, a man may debauch his tenant's daughter, seduce the wife of his friend, and be faithless and even brutal to his own, and yet be esteemed a man of honour (which is the same as a man of Fashion), and have a right to make any man fight him who says he is not. In like manner, a man may blaspheme God, and encourage his children and servants to do the same; he may neglect the interests and squander the property of his family; he may be a tyrant in his house and a bully in the streets; he may lie abed all day, and drink and game all night; and yet be a most dutiful subject of the law of honour, and a shining character in the society of Fashion." (p. 18.)

Duelling, that opprobrium of civilized society, is next reprobated with the severity which it deserves. It is scarcely possible to read what is said upon it, without being convinced of the ex-

treme folly and absurdity, as well as of the awful criminality, of that most unchristian practice.

The third chapter, on "Religion and Morality;" and the fourth on "Education," are entitled to distinguished notice. Our limits will only admit of our selecting a few passages, which, we hope, may serve to excite a desire in the reader to peruse the whole work. In discussing the creed of the Fashionable world, he observes,

"I was for a long time of opinion that these people were believers in *Christ*; for I had observed that his name was found in their formularies of devotion, associated with their baptismal designation, and frequently appealed to in their conversation with each other. There were, I confess, many things at the time which staggered me. Having taken up my ideas of the Saviour from those Scriptures which they profess equally to receive, I was not a little astonished at the ultimate difference between us. Their belief of a God was, I knew, inevitable, and forced upon them by every thing in nature and experience; I could therefore conceive, without much difficulty, how they could subscribe to his being, and yet not hallow his name: but I could not with equal facility conceive that people should go out of their way to embrace a solemn article of revealed religion, only that they might have an opportunity of trifling with the holy name of Him who was the author and the object of that revelation. I had besides, occasion to remark that this name was seldom appealed to but by the ladies; and it did not appear in the first instance probable, that the gentlemen would leave them in exclusive possession of a mode of imprecation by which any thing was meant. These and other circumstances excited in my mind a great deal of speculation. I will not, however, trouble my readers with the many conclusions which I drew from them, since an event has occurred which affords no indifferent evidence that belief in a Saviour does not form an article of fashionable religion. The event to which I refer, is the publication of a Memoir of the late Lord Camelford, by the Rev. W. Cockburne. In this Memoir the author professes to acquaint the world with the last moments of a fashionable young man, who had received a mortal wound in an affair of honour. In perusing this extraordinary narrative, I was much surprised at finding that neither the dying penitent (for such he is represented to have been) nor his spiritual confessor, ever once mentioned the name of Christ. But when, on further attention, I found his Lordship expressing a hope that his *own* dying sufferings would expiate his sins, and placing his dependance upon the mercy of his *Creator*, I had only to conclude that the divine was deterred from mentioning a name with which his office must make him familiar,



out of respect for that fashionable creed from which it is excluded." (pp. 30—32.)

His remarks on the mode of worship which prevails among people of fashion, and on the pains which they take to remove from their minds any impressions which the offices of religion may have happened to make, are conceived in the same strain of appropriate irony. The great defectiveness of their morality is also happily exposed.

"Pleasure being the object upon which a life of fashion terminates, it was sagaciously enough foreseen that an unbending morality would be utterly incompatible with the modes, and habits, and plans of such a career; there remained, therefore, no alternative but that of frittering away the strength and substance of the morality of the gospel till it became sufficiently tame and pliable for the sphere of accommodation in which it was to act. The consequence has been, that while they employ the same terms to denote their moral ideas, as are in use among Christians in general, yet they limit or enlarge their signification as expediency requires. Thus modesty, honesty, humanity, and sobriety,—names, with stricter moralists, for the purest virtues—are so modified and liberalized by fashionable casuists, as to be capable of an alliance with a low degree of every vice to which they stand opposed. A woman may expose her bosom, paint her face, assume a forward air, gaze without emotion, and laugh without restraint at the loosest scenes of theatrical licentiousness, and yet be after all—a *modest* woman. A man may detain the money which he owes his tradesman, and contract new debts for ostentatious superfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honest* fellow. A woman of fashion may disturb the repose of her family every night, abandon her children to mercenary nurses, and keep her horses and her servants in the streets till day-break, without any impeachment of her *humanity*: so the gentleman of Fashion may swallow his two or three bottles a-day, and do all his friends the kindness to lay them under the table as often as they dine with him; yet if constitution or habit secure him against the same ignominious effects, he claims to be considered a *sober* man.

There would be no end of going over all the eccentricities of fashionable morality. To those who exact that truth which allows of no duplicity, that honour which scorns all baseness, and that virtue which wars with every vice, I question but every thing in the morals of this people would appear anomalous and extraordinary. But to those who consider how necessary a certain portion of wickedness is to such a life of sense as these people must necessarily lead, it will not be matter of surprise that there should be so little genuine morality among them: the wonder will rather be—that there should be any at all." (pp. 40—42.)

The following observations, introduced in the chapter on education, are just and important:

"It is worthy of attention how much ingenuity is displayed in bringing about that moral temperament which is necessary for the meridian of Fashion. The rake who is debauching innocence, squandering away property, and extending the influence of licentiousness to the utmost of his power, would, (if fairly represented) excite spontaneous and universal abhorrence. But this would be extremely inconvenient, since raking, seduction, and prodigality, make half the business and almost all the reputation of men of Fashion. What then must be done?—Some qualities of acknowledged excellence must be associated with these vicious propensities, in order to prevent them from occasioning unmingled disgust. We may, I presume, refer it to the same policy, that, in dramas of the greatest popularity, the worthless libertine is represented as having at the bottom some of those properties which reflect most honour upon human nature: while—as if to throw the balance still more in favour of vice—the man of professed virtue is delineated as being in the main a sneaking and hypocritical villain. Lessons such as these are not likely to be lost upon the ingenuous feelings of a young girl. For, besides the fascinations of an elegant address and an artful manner, the whole conduct of the plot is an insidious appeal to the simplicity of her heart. She is taught to believe by these representations, that profligacy is the exuberance of a generous nature, and decorum the veil of a bad heart: so that having learnt, in the outset of her career, to associate frankness with vice, and duplicity with virtue, she will not be likely to separate these combinations during the remainder of her life.

To enter further into the minute details of a fashionable education, would only be to travel over ground which has been often and ingeniously explored by writers of the greatest eminence. Enough has been said to show, that their system of education, like every other branch of their œconomy, is adapted to qualify the parties for that polite intercourse with each other, which seems to constitute the very end of their being. And if it be considered of what nature that intercourse is, it will occasion no surprise, that the education which prepares for it should confound the distinctions of virtue and vice, and inculcate duplicity in religion, and prevarication in morals." (pp. 50—52.)

We shall not detain our readers by any extracts from the fifth chapter, in which the *manners, dress, amusements, and language* of this extraordinary people are graphically described: but proceed to the sixth and last chapter, in which the *happiness* of fashionable life is *estimated*, we believe justly, at a



very low rate; and *plans of reform* are suggested. The great cause of their misery our author considers to be their *inconsistency*. To remove this defect, he proposes one of two plans.

"1. The *first plan of melioration is, to renounce the Christian religion*: This turns upon the supposition, that the government, laws, and manners which now prevail, must at all events be retained. For if duels must be fought, what can be so preposterous as to swear allegiance to a law, which says, 'Thou shalt not kill?' If injuries must *not* be forgiven, where is the propriety of employing a prayer in which the petitioner declares that he *does* forgive them? If the passions are to be *gratified*, what end is answered by doing homage to those Scriptures which so peremptorily declare that they must be *mortified*? In a word, if swearing, prevarication, and sensuality, if a neglect of the duties to God and inferiors, be necessary, or even allowable parts, of a fashionable character; where is the policy, the virtue, or even the decency of connecting it with a religion, which stamps these several qualities with the deepest guilt, and threatens them with the severest retribution? If a religion of *some sort* be absolutely necessary, let such an one be chosen as may possess a correspondence with the other parts of that system with which it is to be associated: let it be a religion in which pride, and resentment, and lust, may have their necessary scope; a religion, in short, in which the God of this world may be the idol, and the men of this world the worshippers. Such an arrangement will go a great way towards establishing *consistency*: it will dissolve an union in which both parties are sufferers; and liberate at once the man of Fashion from a profession which involves him in contradiction, and Christianity from a connexion which covers her with disgrace.

"2. If, on the other hand, it should be thought material to retain Christianity, the plan of reform must be *inverted*, and the sacrifices taken from those maxims and habits, which interfere with the spirit and the injunctions of that holy religion. It is altogether out of the character of Christianity to act a subservient or an accommodating part. It will, therefore, be necessary to invest her with absolute authority, and to give her a commanding jurisdiction. The consequence of such a measure will necessarily be a complete revolution in the arrangements of Fashion. In the progress of this reform, certain inconveniences will necessarily be encountered; but they will be speedily compensated by an influx of real and permanent advantages. Religion will then be known by something better than her pains and penalties; and it will then be found, that conscience can whisper peace, as well as utter reproach. All the details of life and conduct will then be made to harmonize with each other. Duty and pleasure will have their proper times, and places, and limits.

Every thing, in short, will be preserved in the system which can facilitate intercourse without impairing virtue; and nothing be struck out but what administers to vanity, duplicity, and vice.

"Whether changes of such magnitude will ever take place, I cannot pretend to conjecture; but certain I am, that if ever they should, the world at large will be very much the better for them. Greatly as I wish the reformation of principles and the suppression of vice, I am not sanguine in my expectations of either event, while rank, and station, and wealth, throw their mighty influence into the opposite scale. Then, and *not till then*, will Christianity obtain the dominion she deserves, when 'the makers of our manners' shall submit to her authority, and the PEOPLE OF FASHION become the PEOPLE OF GOD." (pp. 78—81.)

After such copious extracts our readers will be pretty well able to appreciate the value of this little volume. Our own opinion of its importance and utility is sufficiently indicated by the space, which, considering its size, we have allotted to it. We have only to wish, that as the ingenious author has been at so much pains in investigating the constitution of fashionable society, and the character of those who compose it, they will not refuse to reward his labour by at least favouring the result of his researches with a place in their library, and deigning to read what he has written for their benefit.

CLXXVII. *Letters written By the late EARL OF CHATHAM to his Nephew, Thomas Pitt, Esq. (afterwards Lord Camelford) then at Cambridge.* 12mo. London, Payne. 1804. pp. xxix and 104.

THERE is, perhaps, scarcely any more general dispositions among mankind than that which causes us to take pleasure in seeing, and still more in thoroughly and intimately knowing, persons of rank and eminence; those, especially, who, to use Mr. Burke's expressive language, have filled a large space in the eye of man. Rochefoucault, in his usual spirit, would have ascribed this universal taste to the desire of discovering, by a nearer approach, those infirmities, which may bring down to a level with ourselves, a character to which we cannot look up without a painful sense of our own inferiority. A more good-natured explainer of the phenomena of human nature would be satisfied with referring



the feeling to our natural admiration of excellence, and to a desire of contemplating more nearly, and viewing more in detail, the excellences we admire. And much may, perhaps, be justly ascribed to a natural principle of curiosity, which, especially when its operation is heightened by sympathy, never fails to render every thing peculiarly interesting to us that respects the conduct, character, or fortunes, of a fellow-creature. But various other, and sometimes better, motives may often prompt us to explore with minute attention the lives and characters of those, whose wisdom or whose virtue, whose brilliant exploits or extraordinary fortunes, have attracted the notice, and called forth the admiration of mankind. What we esteem we naturally desire to imitate: our minds are warmed with emulation: and we inquire solicitously, by what felicities of nature, or exertions of industry; by what course of education, by what connections, by what studies and pursuits; he, who, at length, attained to some uncommon elevation, gained the slow ascent: what were his natural talents, and how were they cultivated: what were the openings by which opportunities for displaying those talents were afforded, and how were these openings produced? Men of a more philosophic cast, or of more tender natures, may desire still farther to be informed, whether greatness was not purchased at the price of happiness: and those whose love of virtue surpasses their desire of fame will inquire, whether the race of glory, which had been so successfully run, did not too naturally multiply temptations and increase difficulties; call forth passions which it is the daily business of a good man to stifle; and require sacrifices and concessions at which a man of strict rectitude cannot but hesitate. To satisfy these inquiries, they desire to take down the statue from its pedestal, that they may view its features and lineaments a little more closely. They wish to follow the hero from the field, or the demagogue from the forum, into private life, into the social or family circle, to see what he is when withdrawn from

the observation of men; what are his daily conduct and habits, what his favourite studies and pursuits; what are his recreations, who are the companions of his vacant hours. Here we discover the real character: the veil is laid by: and, while in public, a Cæsar and a Cicero are alike haranguing in praise of virtue and public spirit, and descanting on the greatness and prosperity of their country; we find the former, licentious and profligate, spending his time, and cementing his friendships, with men whose very existence is at war with the good order and liberties of the state:—we see the latter, retiring to his Tusculan villa with a few illustrious and respected men, recreating himself after his labours by literary intercourse, or consulting with friends of kindred habits how they may prolong the duration of that freedom and happiness which the others are plotting to destroy.

There is, perhaps, no way by which more light has been reflected on the page of history, than by a perusal of the private correspondence of those public men who have acted a principal part on the stage of human affairs. In the familiar letters which they write to their friends, they naturally allude to the passing incidents wherein they have had a share; to the characters of the day with whom they have been conversant:—many transactions are hereby illustrated, which, without the light thus afforded, would have remained obscure. Here we find the solution of a paradox, there the resolution of a doubt: here a motive is furnished for an action which before appeared unaccountable, there an apparent difficulty is fully and easily explained. The man becomes his own historian, and we seem almost to live in the times, and among the personages, of which we are reading. Thus it is, that by the help of Tully's epistles we are more fully acquainted with one of the most interesting periods of the Roman history, than we are with many of the most important eras in our own.

But private letters are often subservient to a higher purpose, and furnish



history of a still more important kind. The narrative of the actions of men, and of the varying fortunes of nations, is indeed eminently useful. We often have the opportunity at least, though an opportunity too seldom turned to good account, of cheaply acquiring lessons of wisdom which, by others, have been dearly bought. We may learn by an adherence to what principles and practices national prosperity has been promoted or prolonged, public ruin has been produced or averted: what courses of conduct have led to victory or defeat in war: by what councils the blessing of peace has been restored or continued: how temporary success has soon led to disappointment: and how a line of action, less brilliant at the outset, has ultimately approved its superior sagacity and prudence.

But there is a still more important kind of history—what may be termed the moral history of mankind, the history of the opinions, principles, habits, and manners of nations. It is not only that the investigation of these develops causes and motives; whereas the history of events is conversant chiefly with effects: but that those causes are, in general, causes of large and powerful operation. It is the remark of a writer, whose observations are more often acute, and even profound, than beneficial, that we may predict with far greater certainty the effects of those causes which operate on multitudes, than of those which act more rarely on this or that peculiar class, or individual. The event of a negotiation, of a campaign or a battle, of a party struggle, of a political revolution, often turns on the character and conduct, on the caprice or passions, of one or two individuals; and nothing would be more fallacious than any rules we might derive, from the issue of these events, for our own conduct in similar situations. Public transactions are extremely complicated: their relations are almost infinite; and a small and nearly imperceptible difference in circumstances may alter the whole conclusion, and render what would have been unquestionably wise in the one case, downright folly in another. But the opinions and

principles, the habits and manners, of particular times and countries operate on greater numbers, often on large masses of the community. The nature and effects of these, therefore, may be more clearly and certainly ascertained. Their tendency, though it may not appear in every particular instance, will be manifest in the general body on which it operates. Here, therefore, should the statesman, who wishes to promote the true greatness and prosperity of his country, direct his studies. Here he may discover by the prevalence of what principles or opinions, of what institutions and customs, the moral and political character of a people were formed: how at one time was fostered the spirit of independence and patriotism, of good order and industry: how at another discontents and divisions, disorder and anarchy prevailed: or how again the progress was arrested of moral corruption or political decay.

By the investigation of such particulars we best discover the real source of the maladies of a state; for these, however they may break out in political effects, will generally be found to arise from moral causes. It is only therefore by carefully studying those causes, that we can hope to detect the true nature of the diseases which afflict the political body, and consequently how best to produce a cure.

To ascertain, therefore, the religious and moral state of a people, the opinions which were generally established, the principles which prevailed, the reigning habits, manners, and pursuits; to connect all these with the fortunes of nations, and the various events of their passing story; by them to elucidate what is obscure, to solve what is difficult, to develop causes and trace consequences; is the highest walk of the historian, a praise to which the dry compiler of barren chronicles must not aspire: it is the honourable distinction of those writers, whose larger, yet deeper and more discriminating, survey of human affairs has obtained for them nearly the first rank of literary eminence, and has justly entitled them to no mean place among the benefactors of mankind. Our readers will not



wonder, that entertaining these general sentiments, we looked forward with peculiar interest to the perusal of a course of letters, written by the GREAT LORD CHATHAM to a young relation of considerable rank and fortune; to one who also, as is worthy of remark, was certain, as soon as he should enter into life, of obtaining an independent seat in the House of Commons. The interest was increased by our understanding, that the letters were to be brought forward by a statesman of acknowledged talents and superior learning. We were disappointed, indeed, when we saw the size of the volume, and were prepared for the caution suggested by the noble editor, and necessary to be kept in view during the whole perusal of this little work, that we were not to expect any thing like a complete system of education, but only such directions and instructions as, being given briefly and generally in a short occasional correspondence, had been more fully explained and applied in seasons of personal intercourse.— Yet the compilation, however small its bulk, might naturally call forth a very lively curiosity. If the public had been so deeply interested in all that related to the life and character, the habits and manners, of a mere scholar like Dr. Johnson; if a lively concern had been excited by the fortunes and pursuits of a retired Cowper; if, from a less worthy curiosity, a Chesterfield, a Sterne, and a Lady M. W. Montague, had for a time so much engrossed the attention, and occupied the conversation, of men: how much more reasonably inquisitive might they be expected to be about one to whom, it might almost be said, a sinking country had looked for safety; whose personal distinctions had constituted a rank higher than any which monarchs could bestow, and had raised *the great commoner* to an elevation, from which he, at length, *descended* to an earldom.

In the general curiosity, which we thus anticipated, we ourselves largely partook. The understood object of these letters, indeed, forbade us to expect from them much political information, or any important illustrations of the history of the times; but we

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might reasonably desire to know, by what course of study, by the cultivation of what talents, by what principles, habits, and manners, the great Lord Chatham proposed to train up his young relation, to act a leading part on the stage of public life in this free country. In his instruction also of another, we were likely to obtain an intimate view of his own character, in the full extent of that large term. Fifty years too having now elapsed since the letters were written, they might not unjustly be regarded as the record of a former though no distant age; and by comparing with them the opinions and principles of the present day, (allowing for the effects of personal character and temper, which would, in general, be no difficult task,) we might be led to many most important conclusions. We should be furnished with the means of taking an observation, if it may be so termed, by which, if we could not fix precisely our actual place in a religious and moral view, we might ascertain the direction at least in which we are moving, and thereby determine the ultimate tendency of our moral course.

Such were the ends to which this little compilation was likely to be subservient. But the *Christian Observer* would doubtless look, with peculiar solicitude, to the means by which Lord Chatham proposed to form *the man* as well as *the citizen*; to the religious and moral, as well as the political, principles which were to be inculcated.— This, indeed, has become a more incumbent obligation, because, in our days, even grave divines have sometimes too carelessly admitted distinctions between the duties of public and private life. Others again, of high rank, of considerable talents, and of large acquaintance with political parties and transactions, have proposed to carry their pupils forward to the heights of ambition, by all that is base and despicable in a moral view;—by trick and artifice, by cunning, by servility, by studying the weaknesses, and taking advantages of the foibles of men: while an equally liberal allowance has been made in another class of moral virtues, those in which the character and happiness of the female sex must be ac-



known, even by the loosest moralists, to be most deeply concerned. In truth, as it has often been justly remarked, those licentious principles are seldom adopted, but by those whose vicious habits prevent their hoping for an acquittal, if their characters are judged by any stricter code. Of Lord Chatham we never heard that he was profligate in private life. His admirers were not compelled to resort to that convenient tenet which has found too easy a reception with the superficial moralists of the present day; that the public has no concern with the religious or moral principles, with the private life and habits, of a statesman or a legislator: a maxim equally false in a political, as it is reprehensible in a moral view. As it was not therefore Lord Chatham's interest to abrogate the obligations of moral duty, so neither was it his inclination. Accordingly, we were happy to find him laying the basis of his pupil's character in the only sure foundation of religion: and it is still more pleasing to remark some instances, whence we may infer that religion was, not merely as a matter of precedence and compliment, honoured with the foremost place and then dismissed; but that she was habitually present to his mind.

But let him speak for himself. Thus we find him advising his young relation on his first settlement in Cambridge.

"I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise: *Ingratum qui dixerit, omnia dixit*. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. Remember thy Creator in the days of thy youth, is big with the deepest wisdom: The fear of the Lord is the beginning of wisdom; and, an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add

of this religious wisdom, Her ways are ways of pleasantness, and all her paths are peace, whatever your young gentlemen of pleasure think of a w— and a bottle, a tainted health and battered constitution. Hold fast therefore by this sheet-anchor of happiness, Religion; you will often want it in the times of most danger, the storms and tempests of life. Cherish true Religion as precious as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the depravation and disgrace of it. Remember, the essence of religion is a heart void of offence towards God and man; not subtle speculative opinions, but *an active vital principle of faith*. The words of a heathen were so fine that I must give them to you:

Compositum Jus, Fasque Animi, Sanctosque  
Recessus  
Mentis, et incoctum generoso Pectus Hones-  
to." (p. 25—28.)

Lord Chatham takes occasion again in other letters to confirm the same important lesson. The incidental manner in which the directions come forward, and the relation in which they stand, give them an additional value in our eyes by suggesting, to an observing mind, that religion should be regarded as the standing principle of reference, as a rule of universal application, in direct opposition to the fashionable system of the day. (See p. 38, 62, and 66.)

The system of moral conduct also which is here enforced, places the principles and character of the noble writer in a very favourable point of view. Let the following extracts serve as a specimen.

"You have the true clue to guide you, in the maxim you lay down in your letter to me, namely, that the use of learning is, to render a man more wise and virtuous; not merely to make him more learned. *Macte tuâ Virtute*; Go on, my dear boy, by this golden rule, and you cannot fail to become every thing your generous heart prompts you to wish to be, and that mine most affectionately wishes for you. There is but one danger in your way; and that is, perhaps, natural enough to your age, the love of pleasure, or the fear of close application and laborious diligence. With the last there is nothing you may not conquer: and the first is sure to conquer and enslave whoever does not strenuously and generously resist the first allurements of it, lest by small indulgences, he fall under the yoke of irresistible habit. *Vitanda est Improba Siren, Desidia*, I desire may be affixed to the curtains of your bed, and to the walls of your chambers." (p. 10, 11.)



"If any thing, my dear boy, could have happened to raise you higher in my esteem, and to endear you more to me, it is the amiable abhorrence you feel for the scene of vice and folly, (and of real misery and perdition, under the false notion of pleasure and spirit,) which has opened to you at your college, and at the same time, the manly, brave, generous, and wise resolution, and true spirit, with which you resisted and repulsed the first attempts upon a mind and heart, I thank God, infinitely too firm and noble, as well as too elegant and enlightened, to be in any danger of yielding to such contemptible and wretched corruption." (p. 18, 19.)

"I can repeat nothing to you of so infinite consequence to your future welfare, as to conjure you not to be hasty in taking up notions and opinions: guard your honest and ingenuous mind against this main danger of youth: with regard to all things that appear not to your reason, after due examination, evident duties of honour, morality, or religion, (and in all such as do, let your conscience and reason determine your notions and conduct) in all other matters, I say, be slow to form opinions: keep your mind in a candid state of suspense, and open to full conviction when you shall procure it; using in the mean time the experience of a friend you can trust, the sincerity of whose advice you will try and prove by your own experience hereafter, when more years shall have given it to you." (p. 45, 46.)

From morals to manners is an obvious transition. It will scarcely, indeed, be considered as a transition by those, who, with the noble Mentor himself, would found the general demeanour of his pupil towards others on the solid basis of internal principle; to the shame and condemnation of that licentious system which is satisfied with varnishing over the exterior, so as to exhibit a smooth and courtly surface, while all within is selfish, sordid, and deceitful. That the noble writer was sufficiently attentive to external appearances no one can doubt who reads what he has said on the subject of behaviour, p. 20—23, and 32—35. Some remarks on the cultivation of true politeness, we will transcribe as particularly deserving of notice.

"Now as to politeness; many have attempted definitions of it: I believe it is best to be known by description; definition not being able to comprise it. I would however venture to call it, benevolence in trifles, or the preference of others to ourselves in little daily, hourly, occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, &c. what is it, but sacrificing ourselves in such trifles to the convenience and pleasure of others? And

this constitutes true politeness. It is a perpetual attention, (by habit it grows easy and natural to us,) to the little wants of those we are with, by which we either prevent, or remove them. Bowing, ceremonious formal compliments, stiff civilities, will never be politeness: that must be easy, natural, unstudied, manly, noble. And what will give this, but a mind benevolent, and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in greater matters takes a higher name, and is the queen of virtues. Nothing is so incompatible with politeness as any trick of absence of mind. I would trouble you with a word or two more upon some branches of behaviour, which have a more serious moral obligation in them than those of mere politeness; which are equally important in the eye of the world. I mean a proper behaviour, adapted to the respective relations we stand in, towards the different ranks of superiors, equals, and inferiors. Let your behaviour towards superiors, in dignity, age, learning, or any distinguished excellence, be full of respect, deference, and modesty. Towards equals, nothing becomes a man so well as well-bred ease, polite freedom, generous frankness, manly spirit, always tempered with gentleness and sweetness of manner; noble sincerity, candour, and openness of heart, qualified and restrained within the bounds of discretion and prudence, and ever limited by a sacred regard to secrecy, in all things entrusted to it, and an inviolable attachment to your word. To inferiors, gentleness, condescension, and affability, is the only dignity. Towards servants, never accustom yourself to rough and passionate language. When they are good we should consider them as humiles Amici, as fellow Christians, ut Conservi; and when they are bad, pity, admonish, and part with them if incorrigible. On all occasions beware, my dear child, of Anger, that dæmon, that destroyer of our peace. *Ira furor brevis est, animum rege qui nisi paret imperat, hunc frenis hunc tu compesce catenis.*" (p. 35—39.)

We would next call the attention of the reader to the advice which is given to Lord Camelford, concerning his studies; premising that some of the directions take their rise from the peculiar prospects and situation in life of the young man to whom they were addressed. Lord Chatham points out the following plan for the beginning of his studies, and desires that it may be rigidly adhered to.

"Let such books, and such only, as I have pointed out, be read. They are as follows: Euclid; a Course of Logic; a Course of experimental Philosophy; Locke's Conduct of the Understanding; his Treatise also on the Understanding; his Treatise on Government, and Letters on Toleration. I desire, for the present, no books of poetry, but Horace and



Virgil: of Horace the Odes, but above all, the Epistles and Ars Poetica. These parts, *Nocturnâ versate manu, versate diurnâ*. Tully de Officiis, de Amicitia, de Senectute. His Catilinarian Orations and Philippics. Sallust. At leisure hours, an abridgement of the History of England to be run through, in order to settle in the mind a general chronological order and series of principal events, and succession of kings: proper books of English history, on the true principles of our happy constitution, shall be pointed out afterwards. Burnet's History of the Reformation, abridged by himself, to be read with great care. Father Paul on beneficiary matters, in English. A French master, and only Moliere's Plays to be read with him, or by yourself, till you have gone through them all. Spectators, especially Mr. Addison's papers, to be read very frequently at broken times in your room."—"I hope this little course will soon be run through: I intend it as a general foundation for many things, of infinite utility, to come as soon as this is finished" (p. 14—17.)

He recommends it to his nephew in another place to acquire a *thorough* knowledge of the French language, and of geography, as matters of indispensable use; and advises him, after having finished the abridgement of English History, and Burnet's History of the Reformation, to read Oldcastle's Remarks on the History of England, by Lord Bolingbroke, as containing the truest constitutional doctrines and statements of facts; and Nathaniel Bacon's historical and political observations, as "without exception the best and most instructive book we have on matters of that kind."

"They are both to be read with much attention and twice over; Oldcastle's Remarks to be studied and almost got by heart, for the inimitable beauty of the style, as well as the matter. Bacon for the matter chiefly; the style being uncouth, but the expression forcible and striking." (p. 56.)

In recommending the perusal of Lord Clarendon's History of the Civil War, he observes, "I have lately read a much honester and more instructive book of the same period of history: it is the History of the Parliament, by Thomas May, Esq.)\* Rapin's History of England, Welwood's Memoirs, and Davis's Ireland, are afterwards added to the list: the last of which is characterized as "a great performance, a

\* In the comparative estimate of these two works, the noble editor differs widely from Lord Chatham.

masterly work, containing much depth and extensive knowledge in state matters, and settling of countries, in a very short compass." Blair's Scheme of Chronology is represented as a useful work, and Vitriarius' Jus Publicum as an admirable book in its kind, and esteemed of the best authority in matters relating to the German Empire.

The following hints are calculated for general use.

"If you do not rise early, you never can make any progress worth talking of; and another rule is, if you do not set apart your hours of reading, and never suffer yourself or any one else to break in upon them, your days will slip through your hands, unprofitably and frivolously; unpraised by all you wish to please, and really unenjoyable to yourself." (p. 11, 12.)

"With regard to the opinion you desire concerning a common place book; in general, I much disapprove the use of it: it is chiefly intended for persons who mean to be authors, and tends to impair the memory, and to deprive you of a ready, extempore, use of your reading, by accustoming the mind to discharge itself of its reading on paper, instead of relying on its natural power of retention, aided and fortified by frequent revisions of its ideas and materials. Some things must be common-placed in order to be of any use; dates, chronological order, and the like; for instance, Nathaniel Bacon ought to be extracted in the best method you can: but in general my advice to you is, not to common-place upon paper, but, as an equivalent to it, to endeavour to range and methodize in your head what you read, and by so doing frequently and habitually to fix matter in the memory." (p. 58, 59.)

The reader will probably have remarked, that the language of these Letters is not so correct and elegant as might have been expected. Indeed, a great general improvement in style has taken place of late years. At the same time it must be confessed, that our language has lost much of that simplicity and masculine vigour, much also of that variety of cadence, which are found in our best writers of a century or two ago; while the latinised arrangement of words, and the Johnsonian rhythm more or less qualified, has become almost universal. Besides, Lord Chatham's literary compositions of every kind were likely to bear the stamp of their noble writer's character, and consequently might be expected to be remarkable rather for dignity and force,



than for neatness of style or correctness in expression.

But it should always be remembered, that these letters were the simple effusions of an affection truly paternal, poured forth in the unstudied language of the heart. Viewed in this light, they convey a highly favourable idea of the noble writer's character and temper, especially when we recollect the years in which they were written. It was in one of the very busiest periods of Lord Chatham's political life. In such a season, it must be not a little gratifying to all whose moral taste has not been vitiated by worldly intercourse, to follow this great man into his closet; to see him withdrawing himself from the cares of office, and the contentions of a popular assembly, that he may indulge the tenderness of domestic affection, and prosecute, with zealous solicitude, the useful, though more humble task, of cultivating the understanding, and forming the mind of an amiable youth, by lessons of literature and precepts of virtue. We here see nothing of "the thunder and lightning" which were the characters of the noble Lord's public harangues; but we find what is far better, the unambiguous traces of a domestic temper and an affectionate heart. These dispositions appear in many passages of the Letters before us; and, as they have been sometimes supposed to be indications of an undue softness of mind, they derive an additional value from the consideration of their being here found in one who was eminent for energy and vigour. If we seem to any of our readers to dwell too long on this topic, let it be remembered how large a share of human happiness depends on the social and domestic affections. Lord Chatham stood high in the public estimation, and mankind are so apt to imitate indiscriminately what they admire, that we cannot but rejoice to contemplate these particulars of his character.

But, while we have gladly paid this tribute of commendation to the character and principles of Lord Chatham, as impartial critics, and still more as *Christian Observers*, we should not be faithful to our trust, if we were not to

guard our readers against supposing, that these Letters may be safely followed by those who wish that their children, or pupils, should receive a *religious* education, as well as that of a scholar and a gentleman. The religion we find in them, is that which is often, but not very properly, termed natural religion. It cannot however aspire to the name of christianity, because it bears no marks of her *peculiar* nature. It may justly be thought strange in one who was a believer in revelation, and whose letters contain many references to the sacred writings, that neither the practice of private prayer, nor the perusal of the Holy Scriptures, nor indeed that of any other book directly of a religious nature, is once enjoined. Too many traces also appear of that pride, which, however fashionable among men, is utterly opposite to the spirit of the gospel. Emulation also, and the love of popular applause, are too generally, and with too little guard, held forth as legitimate principles of action. Above all, we discover, throughout the whole of these Letters, that fatally prevalent error, that, except in particular instances of unhappy peculiarity, man's natural disposition is sound and good. This is no speculative but a practical error of great extent and extreme importance. In consequence of it, we lose sight of the grand end and object of education:—we forget that we are charged with the care of a being naturally corrupt in his propensities; and that the period of childhood and youth is graciously afforded us, and should be diligently improved, as a golden interval, wherein we may instil religious principles into our pupil's mind, and establish them as the habitually operative motives of action. Instead of enabling him, by these means, to pass safely through a contagious world, with a constitution also but too much predisposed to the prevalent infection; we act as though no preventive were wanted, because he will be exposed to no disease: we cherish many dispositions which it should be our daily business to eradicate; and instead of teaching our pupil to distrust his heart because it is deceitful, he is taught to



appeal to its natural dictates, as a safe criterion of what is wise and good in sentiments and conduct. In these cases, the motive to which the appeal is too often really made, is pride, that very passion to which Christianity is most fundamentally opposed.

Still, these letters, with all their imperfections, are likely to be eminently useful. To our nobility and gentry—to those especially whose birth or fortune may naturally lead them to look forward to a seat in one of the legislative assemblies of their country, these letters will hold forth the instructive lesson, that the foundations of their political character should be laid in useful knowledge, and sound principles: that they have important obligations to discharge, sacred duties to fulfil: that it is by qualifying themselves for the discharge of these obligations and the performance of these duties, that they must endeavour to rise to political eminence; not by the base means of intrigue or servility, by flattering their superiors or cajoling their inferiors, by arts equally disgraceful to the preceptor by whom they are taught and to the pupil by whom they are practised. Instead of hearing the retired statesman letting his pupil, as it were, into the secret, initiating him into the mysteries of political science, and instructing him how, with loud professions of public spirit, and of zealous regard for the friends of liberty and their country, he may feel a real indifference to principles and characters; how he may thus become the artificer of his own fortune; and at length, from some station of dignified affluence, may laugh at those shallow dupes who have been the instruments of his exaltation:—a system which even the talents of a Bacon should not protect from the severest censure: a character, which, however tolerated, or even popular, in the club room, not the attic wit nor classic taste of a Wilkes or Gibbon, should shield from detestation or contempt: our youth are taught in these Letters to venerate patriotism, and to respect those who have been really and disinterestedly devoted to their country's cause.

To our universities also we think

that these Letters may be highly beneficial: and we hope that the leading members in those seminaries of education will point them out to the attention of their pupils. Those vices which, as by the law of honour they are no crimes, the relaxed morality of our days is too apt to regard as the venial indiscretions, if not rather as the amiable frailties, of youth,—as commendable indications of life and spirit; the young academies will there learn to consider as injurious and disgraceful; as wasting the best opportunities of acquiring lessons of wisdom, and habits of virtue; and as sowing the seeds of an abundant harvest of sorrow and repentance in our advancing years.

Considering these Letters as, in some sort, furnishing a specimen of the religious and moral opinions and principles generally prevalent at the time when they were written, and comparing them with those of our own days in the higher classes; we should be led to the same conclusion as that to which we are conducted by the consideration of many others of those particulars, by which the religious and moral standard of any age may be best ascertained: that while morality as a science is now much better understood, and perhaps, upon the whole, more scrupulously adhered to than it was fifty or a hundred years ago, the influence of religion has declined. The quotations from scripture and references to it, formerly so frequent, of which these Letters themselves afford many instances, have now disappeared; and with some honourable exceptions, especially in some of our great naval commanders, who have hereby rendered their country a service, in the eye of the religious man, little less eminent than the very victory with which Providence has blessed their arms; a spirit of proud self-dependence or of philosophical indifference has taken the place of those recognitions of the agency of providence, both in public and private concerns, of which we find so many acknowledgments in the speeches, letters,\* and indeed almost all

\* Vide the private correspondence of the great Duke of Marlborough, in Cox's Memoirs of Sir Robert Walpole; the speeches on



the compositions, of our countrymen a century or more ago.

Lord Chatham's Letters are dedicated to Mr. Pitt, being stated to be published with his approbation; and are introduced by a preface from the able pen of Lord Grenville, wherein he suggests some remarks necessary to be borne in mind during the perusal of them; guards the reader against some misconceptions into which he might otherwise be led; expresses his own dissent from some of Lord Chatham's opinions; and after remarking that the noble writer by no means intended to draw for Lord Camelford the plan of a complete education, he himself very briefly and generally states the chief particulars which Lord Chatham had omitted.

The style of the preface is peculiarly excellent: nervous without obscurity; polished without affectation; sufficiently melodious, without monotony. We own also, that it is the more gratifying to us, because it is that to which we almost feared we had bidden adieu for ever, the true native English, the English of our older writers, and tends to restore our language to its ancient simplicity, variety, and force. The sentiments also contained in it, do the noble editor high honour: they discover, so far as so short a performance can discover, great vigour and freedom of thought; a sound and well stored understanding; classical knowledge and taste; and, above all, the same respect which the Letters themselves express, for morality and religion.

Being naturally led by the mention of Clarendon's History of the Rebellion, to speak of the troubles of those unhappy days, Lord Grenville delivers his own opinions of their origin. His sentiments, which perfectly concur with our own, are, in the main, what are commonly termed Whig doctrines; but not without some of those qualifications which indicate, in the noble writer, that habit of thinking for himself which at once marks and becomes the inhabitant of a free country. We perused also, with no small satisfaction, Lord Grenville's commendation of the virtuous

the union with Scotland; on the Bill for naturalizing the Jews, &c.

but injured Clarendon; a man to be ever respected and beloved by all lovers of religion and virtue; whose patriotism and integrity, when we are reading the History of the Second Charles, refresh the mind, after it has been completely sickened by one almost unvaried scene of venality and profligacy. But our readers might justly complain, if we were not to lay before them some few extracts in Lord Grenville's own words. Thus he delivers his sentiments on the topics of which we have been lately speaking.

"Clarendon was unquestionably a lover of truth, and a sincere friend to the free constitution of his country. He defended that constitution in parliament, with zeal and energy, against the encroachments of prerogative, and concurred in the establishment of new securities necessary for its protection. He did indeed, when these had been obtained, oppose with equal determination those continually increasing demands of parliament, which appeared to him to threaten the existence of the monarchy itself: desirous, if possible, to conciliate the maintenance of public liberty with the preservation of domestic peace, and to turn aside from his country all the evils, to which those demands immediately and manifestly tended.

"The wish was honourable and virtuous, but it was already become impracticable. The purposes of irreconcilable ambition, entertained by both the contending parties, were utterly inconsistent with the re-establishment of mutual confidence. The parliamentary leaders openly grasped at the exclusive possession of all civil and all military authority: and on the other hand, the perfidy with which the king had violated his past engagements still rankled in the hearts of his people, whose just suspicions of his sincerity were continually renewed by the unsteadiness of his conduct, even in the very moments of fresh concession; while, amongst a large proportion of the community, every circumstance of civil injury or oppression was inflamed and aggravated by the utmost violence of religious animosity." (p. xviii—xxi.)

"At the restoration the same virtuous statesman protected the constitution against the blind or interested zeal of excessive loyalty: and, if Monk had the glory of restoring the monarchy of England, to Clarendon is ascribed the merit of re-establishing her laws and liberties. A service no less advantageous to the crown than honourable to himself; but which was numbered among the chief of those offences for which he was afterwards abandoned, sacrificed, and persecuted by his unfeeling, corrupt, and profligate master." (p. xxii.)

Thus also Lord Grenville speaks of



one of the political pieces of Lord Bolingbroke, of whose political writings he observes, that some early impressions had prepossessed Lord Chatham's mind with a more favourable opinion, than he might have retained on a more impartial reconsideration.

"To a reader of the present day, the 'Remarks on the History of England' would probably appear but ill entitled to the praises which are in these letters so liberally bestowed upon them. For himself, at least, the editor may be allowed to say, that their style is, in his judgment, declamatory, diffuse, and involved: deficient both in elegance and in precision, and little calculated to satisfy a taste formed, as Lord Chatham's was, on the purest models of classic simplicity. Their matter he thinks more substantially defective: the observations which they contain, display no depth of thought, or extent of knowledge; their reasoning is, for the most part, trite and superficial; while on the accuracy with which the facts themselves are represented no reliance can safely be placed. The principles and character of their author Lord Chatham himself condemns, with just reprobation. And when, in addition to this general censure, he admits, that in these writings the truth of history is occasionally warped, and its application distorted for party purposes, what farther notice can be wanted of the caution with which such a book must always be regarded?" (p. xv—xvii.)

The following outline of a complete education for an English gentleman, makes us regret that the noble editor had not completely finished the draught. Few men we believe are better qualified for the execution of this important work.

"A diligent study of the poetry, the history, the eloquence, and the philosophy of Greece, an intimate acquaintance with those writings which have been the admiration of every age, and the models of all succeeding excellence, would undoubtedly have been considered by him as an essential part of any general plan for the education of an English gentleman, born to share in the councils of his country. Such a plan must also have comprised a much higher progress, than is here traced out, in mathematics, in the science of reason, in natural, and in moral philosophy; including in the latter the proofs and doctrines of that revelation by which it has been perfected.\* Nor would the

\* We think it our duty to remark, that the noble editor's respect for the writers of antiquity, and his desire of reducing all the branches of religious and moral science within the strict rules of a logical division, appears to us to have caused him to use here somewhat exceptionable language. It tends

work have been considered by him as finished, until on these foundations there had been built an accurate knowledge of the origin, nature, and safeguards of government and civil liberty; of the principles of public and municipal law; and of the theory of political, commercial, financial, and military administration; as resulting from the investigations of philosophy, and as exemplified in the lessons both of ancient and of modern history." (p. xxv—xxviii.)

Our readers will, we trust, excuse us for dwelling so long on this little work. The rank and character, the talents and experience, of the noble writers eminently entitle it to notice. Many of the sentiments contained in it are worthy of praise. The purposes which it is calculated to effect are highly important. It is in occupations like these, at once honourable to themselves and useful to others, that, in this free and happy country, we wish to see our retired statesmen employed; not in fomenting party strifes, nor in caballing for effecting their return to power. All human blessings, perhaps, have their alloy: and may we be forgiven for remarking, that while we acknowledge that the lively interest which the inhabitants of all free countries take in public affairs is productive of many benefits, that we cannot but regret, and if we were not aware of the fascinating power of ambition, we should wonder also, that when from any change of circumstances or parties, our public men quit for a time their official situations, they do not gladly exchange the brawlings of political contention for the smoother paths of science or literature: still more, that rivalling some of the greatest of the writers of antiquity when in similar situations, they do not endeavour by their writings to instruct and improve their contemporaries and their posterity. Their rank, their talents, their con-

too much to favour the false view of christianity, so fashionable in our days, by which its peculiar principles are kept out of sight, and it is degraded into a system of mere morality. It also perhaps a little too much conveys the idea, contrary, we have no doubt, to Lord Grenville's own sentiments, that christianity is *unus inter pares*, one among many subjects of equal rank and utility, instead of being supreme in eminence and importance, the master-spring of the whole character, which is to determine, regulate, and control all other studies and pursuits.



Calvinism, &c. Now, Sir, if this be indeed the doctrine of the church (and it is not the design of this paper to controvert the position) it must be granted, that the church is, at least, consistent with herself in maintaining it. She believes (as you have abundantly shewn from her homilies, and as the admirable preface of her baptismal office expressly affirms,) that "all men are conceived and born in sin;" consequently, there is no *absurdity* or *incongruity* in her supposing (if she do suppose) of every infant she baptizes, that he is at the same time "regenerated by God's holy spirit."

He who believes there is existing defilement, may reasonably use means to remove it; and should he presume that it is removed when in reality it is not, his mistake, at any rate, is accompanied with no inconsistency or contradiction: while a man who should be seen applying the same means to an object, which he affirms and believes to be already clean, and pure from all contamination, and should then be heard declaring that this state of purification was the effect of the operation he had just performed upon it:—such a man would, I apprehend, be chargeable with direct contradiction; and the bye-standers might possibly think him a little disordered in his reason.

But where is the consistency of the British Critic in adopting this supposition? With what harmony of principles will he separate the dogma of original sin from that of baptismal regeneration? Nay, I might ask, upon what grounds of self-agreement will he, or any of those persons who agree with him in the denial of an hereditary taint in the moral constitution of man, vindicate the practice of infant baptism at all?

In truth, Sir, I am exceedingly grieved to observe what a dereliction some late numbers of the British Critic manifest of several of those principles, for the support and maintenance of which I had always understood that this work was originally undertaken. Ever till now I had supposed the doctrines of original sin, and justification by faith alone, to be orthodox doctrines, held

equally by all who made any profession of vital and spiritual christianity; and constituting, together with the divinity and atonement of our Saviour, that common ground on which pious Calvinists and Arminians meet, and make conjointly a stand against the inroads of Pelagian and Socinian errors. But the British Critic now teaches the contrary. He boldly rejects these doctrines, from the system of which he is the champion, and classes them among the errors and heresies characteristic of Calvinism, to run down which, *per fas et per nefas*, seems the order of the day.

But does not this conduct of a writer, who has hitherto supported so respectable a character, indirectly tend to the credit of the cause against which he discovers so much hostility, and inadvertently give occasion of triumph to his adversary? Will not the readers of his work be apt to infer, that Mr. Overton's victory is pretty decisive upon the whole, when they perceive that he has driven his able opponents from their own formerly avowed principles, in order to find a vantage-ground from which they may repel his arguments? Will not this seeking out for new ground lead, in the minds of some persons, to a conclusion, that the doctrines thus abandoned were found, by these reviewers, so logically linked with the hated tenets of personal election and final perseverance, (which it was necessary for them at all events to resist *cum totis viribus*,) that no alternative remained but to put the best face upon the matter which they could, and at any rate, to expel them from their system? And what is the proper name of that system in which the doctrines of original sin and justification by faith have no place? *Pelagianism*. Alas! how effectually, though unconsciously, do these critics serve the cause of Calvinism? For, let it once be admitted (and they certainly have done what in them lies to further the admission,) that the above-mentioned doctrines necessarily involve an election of grace, and the certain perseverance in holiness of those who are so elected, and all truly pious Arminians, I believe, will not he-



sitate to receive the latter as articles of their creed, rather than expunge the former. Reduce them to the alterna-

tive of being Calvinists or Pelagians, and they will not long be undecided in their choice. N. G.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

IN the press, *The Narrative of Captain D. Woodard and Four Seamen*; containing an account of their captivity among the Malays for two years and a half, and of the Manners and customs of the Country, &c. in one volume octavo.—*A brief Retrospect of the Eighteenth Century*; continuing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature, during that period; by S. Miller, M. A. member of the American Philosophical Society, &c. in two volumes octavo.—*The Christian Reader's Guide*; being a characteristic catalogue of modern English publications on Theology, and other important branches of knowledge: to which is prefixed, *An Essay on the Choice and Use of Books*; by T. Williams, author of the *Age of Infidelity*, &c.—A new edition of Watkins's *Biographical Dictionary*, which will contain upwards of a thousand additional articles.—*Letters on the present State of Europe*; by Mr. Bigland, author of *Letters on the Study and use of History*. The *Evangelical Preacher*; or, a select Collection of doctrinal and practical Sermons, chiefly by English Divines of the Eighteenth Century. Vol. III. Selected by the Reverend Professor Bruce and John Brown, Whitburn; and the Reverend Mr. Peddie, Edinburgh.

Preparing for the press, a new edition of Boscawen's *Translation of Horace*, with the original, and many notes, to be printed in a convenient small size.—*A History of Litchfield*, in two volumes octavo, by the Reverend F. Harwood.—*Ithaca*, being an *Account of a Voyage through the whole of the Dalmatian Islands*; by Mr. Gell, with numerous engravings.

We understand that the Reverend Sir Henry Moncrief Wellwood, of Edinburgh, is preparing for the press, a volume of Sermons, which will appear in the course of the winter.

An interesting periodical work is announced, entitled, *A general History of modern and contemporary Voyages and Travels*; which is intended to exhibit a faithful and satisfactory view of the publications of distinguished modern voyagers and travellers as soon as they appear, whether in our own, or in any other language; especially of those, whose expensiveness of form would be likely to prevent their translation or general circulation. It will be published in monthly numbers, in 8vo. price 2s. 6d. each, illustrated by engravings.

A valuable paper on the Management of Fruit Trees, by William Fairman, Esq. is inserted in the twentieth volume of the Transactions of the Society of Arts. It is on the subject of engrafting; and is entitled *Extreme Branch Grafting*, to distinguish it from that in common use. By Mr. Fairman's method,

trees, which have been in a vatiated or barren state, have been rendered productive: new grafts having been introduced at the extremity of the branches and at intermediate parts, the size and beauty of the tree have been preserved and even improved; the new grafts have not only become luxuriant, and produced large crops of fruit, but energy and vigour have been communicated by them to the parent stock, and indicated by healthy shoots and branches from every part of the tree.

A trial was lately made, upon the Thames, of a machine called the LIFE PRESERVER, which perfectly succeeded. This machine is not only calculated to preserve those by whom it is used, but enables them to afford assistance to persons in danger without exposing themselves to any hazard. It is a kind of hollow waistcoat, made of sheet copper, which projects six or eight inches from the body, and reaches from the neck to the waist, round both of which it is secured by straps, and is formed in eight separate divisions. It is perfectly safe; since, if, by any accident, a few of the divisions should not prove water-tight, the remainder would be sufficient to sustain the body. Six persons, with these machines properly attached to them, went down with the tide, retaining a perpendicular position with the head and shoulders above water, from Parliament Stairs to below Blackfriars bridge; and moved themselves in any direction in the water with very little exertion.

The best way of boiling rice is said to be quite loose in the water, as this gives the grain full room to swell. One pound of East India Rice thus boiled in plenty of water for forty minutes, and then turned into a sieve or cullender to drain, will weigh upwards of three pounds. With the addition of a little sugar and milk, this will make a hearty breakfast for six or eight children; or with the addition of boiled apples, damsons, currants, or any other fruit, and sweetened, it will prove an excellent substitute for the heavy suet and flour puddings frequently used in Schools.

A new Saline Well has been opened at Cheltenham. It is situated three hundred yards above the old well. The properties and doses of the water are nearly similar to those of the lower spa, with a greater proportion of sulphur.

Mr. Arthur Young, in No. 248 of the *Annals of Agriculture*, mentions that a gentleman in Merionethshire gave a goat to each of several poor families, upon condition that they should never be turned loose to commit depredations. They were accepted, and upon meeting one of the owners afterwards, the gentleman inquired what benefit had been derived from his



goat. The man replied, that the comfort of it was very great; that she gave milk enough for himself and three children through the summer; that he fed it with the refuse of the garden, the stalks of potatoes, and weeds from the hedges. This, as Mr. Young remarks, is a very valuable hint, applicable to a thousand situations; and would give great comfort to many poor families which cannot keep a cow; and there is scarcely a garden, the refuse of which would not keep a goat. The milk and cream are very rich, sweet, and palatable.

It appears from the scale given in *Smith's New English Atlas*, that England and Wales measure 58,335 square statute miles, or 37,334,400 acres; that the population amounts to 8,872,980, which gives 152 persons to a square mile. Scotland and Ireland are nearly equal to each other in acres, and together are equal to England and Wales. The population of Scotland being 1,600,000, averages fifty-five persons to a square mile; and that of Ireland being about 4,250,000, averages 146 to a square British mile. The area of a square statute mile is to the area of a square geographical mile as three to four.

The Royal Family being about to occupy the apartment at Windsor Castle in which the Cartoons have hitherto been placed, those inimitable paintings would have been in some measure lost to the public. His Majesty, with his accustomed attention to the prosperity of the arts and the public gratification, has, in consequence, ordered them to be removed from Windsor to Hampton-court.

The Surgeons of the Faculty of Physicians and Surgeons of Glasgow and its neighbourhood, have been in the constant practice, since May, 1801, of inoculating weekly with the cow-pock, the children of the labouring poor of that city and its neighbourhood, free of expense. They have just reported, that, since the commencement of their charity, they have inoculated above six thousand children; that no instance of death has happened to any of these children while under the disease; that scarcely any of them have required any medical treatment; and that not a single instance is known to the surgeons, where the Small-Pox has supervened, after the vaccine disease had taken place.

In the twenty-first volume of the *Transactions of the Society of Arts and Manufactures*, J. C. Curwen, Esq. has communicated a well-conducted series of experiments, which he has made with a view to ascertain the best system of feeding cattle with potatoes, and has pointed out the cheapest method conducive to that purpose. He has accurately described a mode of washing them expeditiously, of boiling them by steam, and of applying them advantageously with other food. He has proved that land, planted with potatoes, will yield a greater quantity of useful and nourishing food, either for men or cattle, and with greater certainty than can be furnished by any other crop; and that, by following his plan, large

tracts of land, now employed as meadows, may be spared for corn.

In the same volume, are given a description and engraving of a machine for clearing roads from mud, invented by Dr. John Winterbottom, of Newbury. By two of these machines, each requiring four horses and two men, two miles of road were cleared in two hours and a half, which work was judged to be equal to the labour of more than eighty men in a day. On a subsequent trial, seven miles were cleared by two machines in one day, which work, it is asserted, could not have been done in one day by four hundred men. The price of each machine is about ten guineas.

Two bounties of ten guineas each, were adjudged by the society to Mr. William Bowles, of Finsbury-street, for two useful pieces of Mechanism invented by him, description and plates of which are given. The first is intended to prevent accidents to horses and carriages, in going down hills: the principal on which it acts is that of instantaneously placing a gripe upon the wheels, so as to check the velocity of their motion, and hinder the pressure of the carriage upon the horses in descending steep roads. The second is a very useful Screw-press, by which the power of pressure is continued without attendance, whilst the matter acted upon recedes under the screw. This press is advantageously applicable to the use of the farmer, in making cheese; of the brewer, in pressing hops; and all similar cases.

This patriotic society has recently turned its attention to the supply of the British Navy with hemp from our own colonies; and it has been ascertained, by actual experiments, that Canada can furnish this article equal in quality, for the uses of the navy, to that from the Baltic.

#### FRANCE.

From a general recapitulation at the end of the 6th year of the *Journal Gen. de la Literature de France*, it appears that in the year 1803, there were published in France 1006 different works. Of these 178 treated of Natural History and Philosophy, Medicine, and the Mathematical Sciences; 70 of Mechanics, Manufactures, Commerce, Politics, Rural Economy, and the Military Art, in which last department only one work is mentioned; 292 belonged to History, Biography, Travels, Geography, Topography, Statistics, Political Economy, Law, Education, Morals, and Religion, 6 of them only being appropriated to the last mentioned subject; 353 were to be classed under the head of Belles Letters, &c. &c.; 180 of them were Tales and Romances; the remaining 113 consisted of Miscellaneous and Grammatical Works, Dictionaries, Almanacks, and Periodical Journals, which last were in number 17.

The Committee of French Literati, employed in preparing the great Work on Egypt, the result of all the researches made during Buq-



naparte's expedition to that country, have lately made a report of their progress to the minister of the interior. There are already 100 copper plates engraved, consisting chiefly of ancient monuments, structures, and natural history: 160 are now engraving, among which are a number of statues, inscriptions, and other lesser remains of antiquity.

M. Trouville has invented a new Hydraulic Machine, which throws up water to a great height, solely by the condensation and rarefaction of the air in air-tight stone chambers, placed one above another. The bureau for the encouragement of arts and manufactures, at Paris, has presented him with 15,000 livres.

## ITALY.

In the Italian Republic, a director general of vaccination has been appointed, to superintend all the Vaccine Inoculators in the Departments; who are obliged to transmit to him an account of their proceedings. Melzi, the vice-president, is a zealous promoter of vaccination.

## GERMANY.

Heyne has published the text of the *Iliad*, with short notes, in two volumes, 8vo.

Wolfius has published a new edition of the *Iliad*.

Weiske has completed his edition of *Xenophon*.

The University of Wurtzburg is the only establishment of the kind existing in the newly ceded Bavarian Provinces. The Elector has lately published an Ordinance, rendering this University common, in future, to both Protestant and Catholic pupils. The faculty of Theology is, of course, to be divided into two sections, one of Protestant, and the other of Catholic professors. The Elector has considerably augmented the funds, and has endowed it with the revenues of several chapters, abbeys, and secularized convents.

## RUSSIA.

The Emperor has lately new organized the ancient University of Wilna, founded in 1578, and renewed in 1781, on a plan similar to like institutions in Germany, and subordinate to the minister of public instruction. The annual revenue is fixed at 105,000 roubles in silver, to be defrayed by the treasurer of the empire. The annual salary of the professors is to be 1000 roubles in silver for the principal courses, and 500 for each supplementary course.

## AMERICA.

A periodical publication, entitled the "Churchman's Magazine," was undertaken at New Haven, in Connecticut, about the beginning of the present year. It is principally devoted to the vindication and extension of the doctrines of the episcopal church.

*The National Intelligencer* has given a Statistical Table of the United States, from 1774 to 1803, which marks the progress of the States in their population, commerce, arts, and political and domestic affairs. It gives to the United States 1250 miles in length, and 1040 miles in breadth, being more than 1,000,000 of square miles, or 640 millions of acres. We can notice the great numbers only. In the above term of years, the population has arisen from two to five millions; the improved land from 20 to 38 millions of acres; the militia has increased from 400,000 to 900,000; the seamen from 15,000 to 63,000; the domestic produce, from 6,000,000 of dollars, to 42,000,000; the exports from 6,000,000 to 55,000,000; the tonnage from 198,000, to above a million of tons; active sinking fund in 1792, 2,000,000; in 1802, 12,000,000; bonds and cash in the treasury, in 1793, 6,000,000; in 1803, 13,000,000.—Louisiana is not included.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

REFLECTIONS upon the State of Religion in Christendom at the commencement of the Nineteenth Century. By Edward Evanson. 2s. 6d.

A sermon, preached May 22nd, 1804; before the Society for Missions to Africa and the East; instituted by Members of the Established Church. By the Rev. Thomas Bidulph. Also the Report of the Annual Meeting; and a list of Subscribers and Benefactors. 8vo. 1s.

A Sermon preached at Chichester, on the Death of Mr. J. Goddard, of Stockbridge. By W. Youatt. 1s.

Reflections on the Exercise of Private Judgment in Matters of Religion; a Discourse delivered at Dudley, before the Annual Assembly of Dissenting Ministers. By John Corrie. 1s. 6d.

A Defence of the Illustration of the Hy-

pothesis proposed in the Dissertation on the Origin of the Gospel; being an Answer to the Supplement of the anonymous Author of the Remarks on Michaelis and his Commentators. By Herbert Marsh, B. D. &c. 8vo.

A Compendious View of the Christian Doctrines; being the Substance of a Sermon delivered before a Society of Protestant Dissenters, at Newbury in Berkshire. By David James. 8vo. 1s.

First Principles of Christian Knowledge; consisting of—1. An explanation of the more difficult Terms and Doctrines of the Church Catechism, and Office of Confirmation—2. The three Church Creeds exemplified and proved from the Scriptures. To which is prefixed an Introduction on the Duty of conforming to the Established Church. By the Bishop of St. David's. 12mo.

A Sermon preached at the Visitation of the Archdeacon of Norwich; holden at Wals-



ingham, in May, 1804. By Matthew Skinner, M. A. 1s.

The Restoration of Family Worship; recommended in Discourses, selected, with Alterations and Additions, from Dr. Doddridge's Address to the Master of a Family. To which is prefixed, an Address to his Parishioners. By John Brewster, M. A. 8vo.

A Sermon preached in the Parish Church of Leeds, on June 13, 1804, at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York. By John Sheepshanks, M. A. 8vo. 1s.

Four Gospels, translated from the Greek, with preliminary Dissertations and Notes, Critical and Explanatory. By George Campbell, D. D. 4 vols 8vo. £1. 12s.

Hints respecting the Lawfulness of Self Defence, under the Limitations prescribed by the Christian Law. 12mo. 6d.

#### MISCELLANEOUS.

The Life of Joseph Priestley, LL. D. &c.; with critical Observations on his Works. And Extracts from his Writings, illustrative

of his Character, Principles, &c. By J. Corry. 8vo. 4s.

An Inquiry into the Present State of the Military Force of the British Empire; with a View to its Re-organization. By Lieut. Col. Sir R. T. Wilson. 8vo. 2s. 6d.

The Substance of the Bishop of St. Asaph's Speech in the House of Peers, 23d July 1804, upon the motion for reading the Act for Relief of the Clergy in the City of London. 1s. 6d.

A Philosophical Inquiry into the Properties of Nature. By C. Turner, LL. D. 8vo. 4s. 6d.

A Calm and Dispassionate Address to Sir Francis Burdett; pointing out the Causes of his Defeat at the late Election. 1s.

Home brewed Ale; or Practical Instructions to Private Families for Brewing their own Liquor; and a mode of Preserving Yeast, &c. 2s.

The History of British Birds; the Figures engraved on Wood, by T. Bewick. Vol. 2. containing the History and Description of Water Birds. 8vo. 12s. 15s. 18s. 24s.

### RELIGIOUS INTELLIGENCE.

#### MISSION OF THE UNITED BRETHREN AT BAVIANS KLOOF, NEAR THE CAPE OF GOOD HOPE.

THE account of this Mission recently published, consists of extracts of the Diary kept by the Missionaries between the 1st of March and the 1st of September, 1802. The Diary gives in detail the transactions which took place in consequence of a complaint, made to the government, of the unjust seizure, by two Dutch farmers, of a part of the land belonging to the converted Hottentots. These transactions, which manifest the equity and impartiality of the British Government, ended in the Hottentots being reinstated in their possessions, and indemnified for their losses. A sum of money was also appropriated by government towards draining and improving their lands.

"In March, two Hottentot families obtained leave to live here. Soon after two families arrived with their cattle from the mountains behind the Book River, and asked permission to stay with us. They were a father and son with their wives. We asked the father why he had travelled so far to come hither? He answered 'I am a sinner, and wish my soul to be saved.' He was asked 'Whether he had heard any thing of God and his word?' he replied, 'Yes, I heard at Swellendam, that man

has an immortal soul, and I immediately thought that I ought to seek the salvation of my soul. My heart draws me towards Bavians Kloof, and tells me that I belong to this people.' His wife added, that the field cornet V. had said to them 'You must go and seek a place where your souls may be cared for, or you will be lost for ever: and I know no better place for such people as you are than Bavians Kloof. The son and his wife made the same declarations as their parents. They confirmed an account we had received some time ago from Hottentots coming from the lower country, that many of their countrymen express a desire to come and live with us." (p. 289.)

"On Good Friday an unusual number of persons was present at public worship, so that our church was well filled.

"On Easter Eve a very large company of white people arrived here, with a view to celebrate Easter with us.

"Early in the morning, on Easter Sunday, a great concourse, both of Christians and heathen, assembled in our burying-ground, and behaved with the greatest decorum during the litany. The same company attended the public service, and likewise the baptism of five adults, and three children, on Easter



Monday. After the solemnity was over, a great many came, with tears in their eyes, to take leave of us; their lips overflowing with thanks to God for the blessing conferred upon them on this occasion. Several of them were Christians, and very freely conversed with us concerning the state of their souls, which gave us a desirable opportunity of speaking with them of the great love of Jesus to repenting sinners." (p. 290.)

"June 5. We gave notice to four persons that they were to be baptized on Wednesday the 7th, advising them to examine their hearts strictly as in the presence of God; and if they still found that their consciences accused them of any thing which might prevent their enjoying the grace of our Saviour, to confess it to him and their teachers. Among the nine persons who were to be received, at the same time, among the candidates for baptism, was an old man, a cripple, who is always carried on a stool into the church. Both companies expressed their thanks with tears: and the old cripple could not find words to declare his sense of the great mercy of God conferred upon him." (p. 297.)

"On the 26th we had an agreeable visit from the English Secretary of Admiralty at the Cape and a party of his friends. They were much pleased with the regulations in the settlement, and attended the public worship on Sunday the 27th. Their chief view in coming into this part of the country was to see Bavians Kloof." (p. 299.)

#### METHODIST CONFERENCE.

The annual conference of the preachers in Mr. Wesley's connection was held in London on the 30th of July last. In the minutes of their proceedings the numbers in the society are thus stated:

In Europe; viz. Great-Britain, Ireland, the Norman Isles, and Gibraltar	120,222
In the British Dominions in America	1,410
In the West Indies.	
Whites	1,632
Coloured people and Blacks	14,164
	15,796
In the United States.	
Whites	87,020
Coloured people and Blacks	22,650
	109,670
	247,098

The number in Europe is somewhat less this year than the last; owing, it seems, to a considerable falling away in Ireland; but yet, upon the whole, there is an increase of between eleven and twelve thousand since the last conference.

#### BAPTIST MISSION IN BENGAL.

In our number for April (p. 247) we gave our readers a view of the state of this Mission in the month of July, 1803. A periodical account (No. 13) recently published) continues the history of its progress to the close of the last year. The number of baptized natives had increased to twenty-three, two of whom were brahmans, three were of the writer cast, and four were mussulmen: the rest being of the inferior casts of the Hindoos. A few extracts from the journal and letters of the Missionaries will, we doubt not, be acceptable to our readers.

"From our journals and letters you will get a pretty correct idea of the work of God amongst us. No doubt you are ready to say, *He hath done great things for us, whereof we are glad*: yet, my dear brother, could you see the thousands assembled before one wooden god; could you see, as our brother Kristno saw this day, a quarter of a mile from our house, *three women mount the funeral pile with their dead husband*!! you would be ready to say, *Who hath believed our report, &c.*" (p. 425.)—"It will be in vain to expect that the gospel will ever widely spread in this country, till God so blesses the means, as that native men shall be raised up, who will carry the despised doctrine, brought into the country by the Mleeches, into the very teeth of the brahmans, and prove from the scriptures, that this is indeed the Christ that should come into the world. We hope we see the dawn of this." (p. 426.)—"The mighty argument, which silences every opposer is, that Jesus Christ has done what no one else ever did, or had compassion enough to do: *He bore our sorrows, and made his soul an offering for sin.* In all the examples of their gods, they find nothing like this. Although their ideas of sin are exceedingly deficient, yet this amazing instance of almighty love strikes them at once, as fitted above



every thing, to the helplessness of man, and *worthy of all acceptance*. You can have but little idea of the impression which this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness as it does here, where the wits have been racked, for so many centuries, to find a way of life that should be accompanied with some proofs of its leading to God and heaven; and where, for so long a time, the guilty conscience has sought in vain for some solid ground to rest upon." p. 427.

"It would give you great pleasure could you drop suddenly among us on an ordinance day, and see the lively affection with which such a number of persons, of different colours and nations, unite in commemorating the dying love of Christ. You must not suppose, however, that our brethren are without faults, or that their knowledge and steadiness are equal to those of the same number of christians in England: we have to contend with the versatility of their minds, to bear with their precipitancy, to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present, sometimes to expostulate, sometimes to entreat, and often to carry all to the throne of grace, and pour out our complaints to God. They have, however, never shewed any propensity to go back to idolatry; and we have, on the whole, reason to rejoice in them all." (p. 438.)

"Our native brethren are as much employed as they prudently can be in disseminating gospel truth. Small tracts have been widely spread abroad." (p. 439.)

"The new testament and the pentateuch have been published a long time ago, and nearly the whole of the first edition of the new testament is disposed of. The copy is now passing under a close revision preparatory to a second edition, which will be very soon put to the press. The book of Psalms and the prophecies of Isaiah are also printed." (p. 445.)

"A young lad, of the cast which go about the country to sing and dance at their idolatrous feasts, came lately

amongst us. His father and old companions came, after some days, and carried him off by force: however he soon came back again. His father was one day at the house of one of this young brahmàn's disciples, lamenting his unhappy lot in having a son thus turned away from the religion of his cast and ancestors. This awakening the curiosity of Bhyrub, the young brahmàn, he arose and came to us, to see what this strange thing could be. In a few weeks, or rather days, the doctrine of Christ had so penetrated his mind, that he desired to eat with us; and soon after gave us the Gaitre which a brahmàn would rather lose his life than divulge; and declared his determination to leave cast, father and mother, wife, honour, reputation, and all for the sake of the gospel. This he had done voluntarily. All that ever we held out to him was the prospect of working with his own hands, instead of his being maintained, like the other brahmàns, by his disciples. This circumstance encourages us greatly: no one of us had any hand in it; it appears to be the work of God, and he can bring ten thousand others!" (p. 440.)

"The Lord has been pleased to visit us by death, in the person of our dear brother *Gokool*. He lay more than two months in a consumption; but his steady trust in the Saviour, his constant refusal of all idolatrous assistance, together with his patience, and resignation to the divine will, gave us so much pleasure as almost took away the dark complexion of that melancholy event. Our Hindoo friends seem much affected and encouraged by the grace manifested in him at the trying moment. We are not without hope that the Lord will make his death subserve his own cause, even more than his life." (p. 451.)

"At *Luckphool*\* we have lately set up a school for native children, which our friends there seem very willing to cherish. Four of them, Moorad, Sooker, and Torribut Bishess, and Phool Mahomed visited us lately. They told us their minds were wholly towards Christ, although circumstances would not suffer them at present to make an open pro-

\* See No. for April (p. 247.)



fession of him. That they utterly despised cast, and lately held a public meeting to consider whether they should openly reject it: the majority of them, however, wished to postpone it to another public meeting, which they have in contemplation. While we lament that carnal wisdom has hitherto had so much influence over them, we still hope that there is, in some of them at least, a holy seed which will ultimately bear fruit to the glory of God. We are glad to learn that they have begun to assemble on the Lord's day, particularly in the evening; and that one of them prays, and according to his ability explains the word to the rest. They request a native brother to go and dwell there for that purpose; a request which we heard with joy, and shall comply with as soon as we are able." (p. 451.)

"Our brethren *Kristno Prisaud* and *Ram Roteen*, have given us much satisfaction by their steady walk, and by their desire to make known the word to their countrymen. They undertook a journey to Dinagepore at their own request, for this express purpose."

"We have five or six native brethren among us possessing, we do not say ministerial talents, but a desire to make known the gospel to their perishing fellow-countrymen according to their ability; and when you consider the advantages they possess over the best of us, in language, and in exact knowledge of the manners, customs, ideas, and prejudices, of their countrymen, with their opportunity of access where we durst not set our foot, you will agree with us in esteeming this among the most important blessings bestowed on the Mission."

"I am now at Saddamahl, twenty-two miles from Dinagepore. We have preached on our way to multitudes who never heard the gospel before: have given away 100 new testaments, and nearly 2,500 tracts. One of the native brethren with me, a brahmàn, has preached boldly the gospel of Christ under the Banian shade in my presence." (p. 454.)

"We some time ago engaged in an undertaking, of which we intended to say nothing, until it was accomplished;

but an unforeseen providence made it necessary for us to disclose it. It is as follows: About a year and a half ago, some attempts were made to engage Mr. Gilchrist, in the translation of the scriptures into the Hindoostanee language. By something or other it was put by. The Persian was also at the same time much talked of, but given up, or rather not engaged in. At this time, several considerations prevailed on us to set ourselves silently at work, upon a translation into these languages. We accordingly hired two Moonshees to assist us in it, and each of us took our share. Brother Marshman took Matthew and Luke; brother Ward, Mark and John; and myself the remaining part of the New Testament into Hindoostanee. I undertook no part of the Persian; but instead thereof, engaged in translating it into Maharastia, commonly called the Mahratta language, the person who assists me in the Hindoostanee being a Mahratta. Brother Marshman has finished Matthew, and instead of Luke, has begun the Acts. Brother Ward has done part of John, and I have done the Epistles, and about six chapters of the Revelations; and have proceeded as far as the second epistle of the Corinthians in the revisal: they have done a few chapters into Persian, and I a few into Mahratta. Thus the matter stood, till a few days ago Mr. Buchanan informed me, that a military gentleman had translated the gospels into Hindoostanee and Persian, and had made a present of them to the College, and that the College Council had voted the printing of them. This made it necessary for me to say what we had been about; and had it not been for this circumstance, we should not have said any thing till we had got the New Testament at least pretty forward in printing. I am very glad that Major Colebrooke has done it. We will gladly do what others do not do, and wish all speed to those who do any thing in this way. We have it in our power, if our means would do for it, in the space of about fifteen years to have the word of God translated, and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from natives of the different countries.



We can have types of all the different characters cast here; and about 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. The languages are, the Hindoostanee, Maharastia, Oreea,

Telingua, Bhotan, Burmah, Chinese, Corkin Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." (p. 456.)

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

A considerable degree of uncertainty still subsists with respect to the issue of the present coolness between France and some of the Northern Powers. Judging from appearances, the breach is more likely to be widened than closed. In the *Moniteur*, which has every character of an official paper, there have lately appeared some articles that are evidently designed as a sort of manifesto against the King of Sweden and the Emperor of Russia. The note which the former addressed to the Diet of Ratisbon, on the subject of the violation of the Germanic territory by the seizure and subsequent murder of the Duc D'Enghien, furnishes Bonaparte with an occasion of venting his displeasure, in a paragraph abounding with offensive personalities. The conduct of the King of Sweden is affirmed to bear the stamp of inconsistency and folly; and he is told that France has only to exclude the Swedish commerce from her ports, in order to destroy it. "France," however, it is added, "is very indifferent to all your steps: indeed she does not call you to account for your conduct, because she cannot confound a loyal and brave nation; nay, she does not confound them; with a young man led astray by false notions, and unenlightened by reflection." Such language in the mouth of the new Emperor of the French, is certainly very extraordinary; for, in the case of France, if in any, the quarrel of its neighbours may be said to be with the ruler, and not with the people. It furnishes a proof however, that the true spirit of jacobinical disorganization, as far as respects foreign powers, is very little, if at all, modified by Bonaparte's assumption of the imperial purple; unless it be, perhaps, that armed with imperial power, and with immense and consolidated resources, it will now march more securely to its ultimate destination, than it could have done at any former period. In consequence of the insulting conduct of the French Government, the Swedish monarch has ordered his legation to quit Paris.

The Emperor of Russia has been attacked in the same journal in a more indirect manner, by means of a fabricated article, dated from Constantinople; wherein the danger which threatens the Turkish Empire, from the accumulation of Russian forces in the islands of the Adriatic Sea, is artfully insisted on. Many questions are also tauntingly put with respect to the impotence of Russia to injure France, by a renewal of warlike operations. "Markoff and his adherents, indeed," says the journal-

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ist, or rather Bonaparte, "have found means to cause Russia to transmit to Ratisbon, a note unseasonable to the Germanic body. By the help of subterfuges, frivolous pretences, and intrigues of every kind, *they have produced some coolness between the two powers*, the good understanding between whom, equally advantageous to both, had enabled Russia to act a new and a brilliant part. *Russia can do nothing against France*, but with it might do every thing great and good." With his usual dexterity he insinuates, that Russia quits her position in interfering with the Seven Islands, nature having rather destined them to depend on Austria or the Porte for protection; thus holding out a lure to these powers, which may incline them to wish for the expulsion of the Russian forces from these islands.

To this demi-official attack, a spirited reply has been circulated, which is confidently said to have originated with the Court of Petersburg, and therefore to bear the same demi-official character. After a refutation of some of the arguments employed in the *Moniteur*, and a detailed view of the military force of the Russian Empire, amounting to 400,000 regular and 150,000 irregular soldiers, and 60,000 seamen; the paper concludes in the following manner.

"All this serves to prove, that a declaration of war on the part of Russia, against France, would be sufficiently formidable to encourage the German Empire, now crushed by the latter Power, to occupy the troops of France, and by that means to afford an opportunity to Italy, to Switzerland, to Spain, to Portugal, to Holland, and to Hanover, to shake off the Gallic yoke. As to the project of invading England, it is an absolute chimera, a castle in the air, which can never be successful; and even were it so, it must prove destructive to the rest of the world. England is at this moment at the highest point of elevation; she can never decline if she continue where she is, and higher she cannot be. But how can England, who only exists by her industry and trade, preserve her present situation, unless by upholding the balance of the world? It is the obvious interest of Russia to assist England, who by its system should be friendly to all nations; and to repress France, the selfish principles of whose Government are inimical to the greater Powers of Europe, and oppressive to the smaller."

Whatever reliance may be placed on these papers, as indications of the temper of the two governments towards each other, it seems cer-



tain that the Russian legation has been ordered by the Emperor Alexander to quit France. This circumstance has given rise to confident expectations of hostilities between the two powers; with what reason time alone can discover.

The new Emperor has lately published an exposition of the internal and external state of France. The finances are represented to be in a most flourishing condition, and although the expenses of the year twelve amount to upwards of 700 millions of livres, the receipts are said considerably to exceed that sum. No account however is made of the vast sums extorted from Spain and Portugal, for being allowed to enjoy a precarious neutrality: and as these cannot in the nature of things be perennial the future burdens of the people must of necessity be increased; although a promise is held out to the contrary. The army is represented to be filled up to the complement of a war establishment; and it is thence deduced, that France is ready to commence a continental war, without the necessity of either new taxes or new levies. It is said however that there is no reason to expect such an event. Austria, Prussia, and Denmark, are stated to be on the most friendly terms with France; and as for Sweden, France, though provoked, is too magnanimous to molest her. Russia is not once named.

Bonaparte's new title has been virtually acknowledged by the Court of Vienna, which, instead of styling him as heretofore, "the new Sovereign of France," has begun to designate him "His Majesty Napoleon the First." An intimation is also given that new credentials will be made out without delay for the ambassador at Paris. The acknowledgment of the Sublime Porte, is more formal and explicit. "The Sublime Porte, conformably to her usual uprightness, greatly rejoices at every accession of dignity, honour, and glory to any power standing in relations of amity to her. The information of the late events in France has therefore been received with sincere joy."

The new Emperor lately visited Boulogne, Dunkirk, and Ostend, and passed some days at the first mentioned place. His birth day occurring during his stay there, was fixed on for the purpose of delivering their ensigns to the Legion of Honour. This was done with a great deal of military parade, and pompous display. On leaving Boulogne, Bonaparte pursued his route through the Netherlands to Mentz and Aix la Chapelle, receiving in his progress the adulatory homage of his subjects. At Aix la Chapelle, it was reported that a congress was to be held, to which most of the continental powers were expected to send ministers: but probably there is little truth in the rumour.

It was while Bonaparte was at Boulogne that the movements took place among the gunboats in that harbour, which excited so strongly the expectation of an attempt being at length made to invade this country. He is even said to have been on board a yacht, along

with a detachment of gunboats, during a warm attack which was made upon them by our blockading squadron. It is not improbable that what he then saw may have somewhat damped his hope of succeeding in his favourite project. Whatever truth there may be in this supposition, there seems good reason to believe that the attempt of invasion will at least be postponed until all danger from equinoctial gales shall have ceased. In the mean time, the improvement of the ports both of Boulogne and Cherburgh proceeds rapidly. At the latter place the Dyke is said to be raised 30 feet above the sea, so as to form a complete barrier to the fury of the winds and waves, and to render the harbour of Cherburgh secure and commodious.

Louis XVIII. has quitted Grodno; but his destination is not certainly known, although it is conjectured to be Petersburg.

#### SPAIN.

A rumour was in circulation that a serious insurrection had broken out in Spain. It proves, however, to have been only a trifling disturbance originating in local causes.

#### GERMANY.

The Emperor of Germany has excited very general surprise by the assumption for himself, and for his heirs, of the title of "Hereditary Emperor of Austria." The reason assigned for this step is, however, still more extraordinary than the step itself. It is, that he may "in conformity to the examples given in the last century by the Russian Imperial Court, and at present by the new governor of France," establish durably a perfect equality of rank with the principal powers of Europe. One would have thought that, sitting on the throne of the Cæsars, he might have found a more satisfactory justification of the measure he has adopted, than can be drawn from the example of Bonaparte. The Emperor has communicated the change in his title to the Diet at Ratisbon, merely as a piece of intelligence; declaring, however, that it will alter none of his relations with the Diet, the Empire, or any of his neighbours. The King of Sweden, by his representative, has expressed an opinion that the measure ought to have been previously submitted to the deliberations of the Diet, and not merely announced as a thing that had passed; because it affects, as he conceives, very intimately the composition of the Germanic Empire. The King of Prussia has acknowledged the newly assumed title without hesitation: and Bonaparte will, no doubt, do the same, as one mean of detaching the Emperor of Germany from any confederacy which might be forming for the purpose of circumscribing the dangerous power which France is able, and we believe also willing, to exert, for the ruin of the independence of its neighbours.

The French are said to continue their exactions from the cities in the neighbourhood of Hanover, for the purpose of paying and clothing their troops.



## EAST INDIES.

Hostilities, which were so lately terminated, have been again renewed in this quarter. Holkar, the Mahratta chieftain, whose hatred to Scindia had prevented his taking part in the late war, has availed himself of the reduced state of his enemy and of the other chiefs around him, to make encroachments for the sake of plunder, (wherewith he might satisfy the clamorous demands of his troops for the pay which had been long withheld from them,) on territories which the British government had bound itself by the late treaties to protect. On the 17th of May, General Wellesley set out from Poonah to take the command of the army.

## ST. DOMINGO.

The only accounts which we have had, during the last month, of the proceedings in this island have come to us through America. One hundred and twenty French, men and women, had arrived at Baltimore from Aux Cayes, who state that Dessalines having ordered *the remainder of the white men, and all the women and children* in the southern department, to be put to death, the general in that district had refused to comply; on the con-

trary, had delivered passports to the whites, and assisted them in embarking for America. Now if this account be true, and it stands on at least equal authority with every preceding account, it seems to disprove those tales of *indiscriminate* massacre which was said to have taken place. Men, women, and children, without distinction, we were told, had been inhumanly butchered. Now, however, it appears, that towards the latter end of June there was a *residue* of men; and that *all the women and children* were still to be put to death. Let this serve, in addition to the many circumstances of the same kind formerly noticed by us, to render our readers distrustful of those details by which West Indians and Americans assiduously seek to vilify the African character. Of this nature is an article which has lately appeared in the Paris papers, detailing with great particularity some of the enormities committed by the blacks on the whites; "the race of whom," it is said, "is now extinct in that fine colony." This account, let it be noted, refers to a period nearly two months prior to that spoken of in the American statement: the former being the beginning of May; the latter nearly the end of June.

## GREAT BRITAIN.

Our preparations to resist the threatened invasion have been proceeding with unabated vigour. Martello towers are said to be rapidly rising on the most vulnerable parts of the coast: measures have been taken for inundating a great part of Kent and Essex in case the enemy should effect a landing: and so judicious is the disposition of our force, and so prompt are the means of conveyance which have been secured, that, as we understand, one hundred and seventy thousand men may be brought to act on any point of Essex, Kent, or Sussex, in twenty-four hours. This formidable state of preparation is very likely, as it cannot fail to be known in France, to discourage any immediate attempt to invade this country: but the most unremitting vigilance and exertion will still be necessary to secure us against the impending danger. Bonaparte will be no inattentive observer of our proceedings, and will not fail to seize any opportunity, which a remission of our activity may give him, of striking the blow which he has so long and so anxiously meditated against the existence of this country. In the mean time he will be perseveringly adding to his means of annoyance; particularly to his naval force, which at Brest is now increased, according to credible report, to twenty sail of the line, besides frigates. With this fleet he will probably attempt, if he can, a descent in Ireland, which is certainly a less hopeless project than invading England: making at the same time a diversion in the channel by means of his gunboats, which may serve to occupy our attention, and prevent large reinforcements from being sent to the sister kingdom. Let us, in the mean time, be duly thankful to our Almighty preserver, who, notwithstanding our

sins, "still makes us to dwell in safety:" disappointing our fears, and thus encouraging us to trust in his mercy. It is to his favour alone that we are indebted for the vigour which has been infused into our councils, for the subordination which has been maintained in our fleets and armies, and for the spirit of patriotism which has pervaded the nation: and these, in his hands, have been made the instruments of our safety.

We have now to record another of his benefits. Notwithstanding the fears which were at one time entertained of injury to the growing crops, an abundant harvest has rewarded the toil of the husbandman, and placed at a distance every apprehension of scarcity. The season has been peculiarly favourable for securing the grain, a circumstance which leads our thoughts more directly to the providence of God. May this renewed instance of the divine bounty excite our gratitude to the Almighty donor; and may we be careful to avoid offending him by the intemperate use of his gifts, or by prostituting them to any vicious purpose!

## NAVAL OCCURRENCES.

The blockading squadron at Boulogne has been several times engaged with large numbers of the enemy's gun-boats, at one time with as many as three hundred and fifty: but protected as they always were by the batteries on shore, it proved impossible to make any material impression on them. In one of these engagements, a shell from one of the batteries fell on board the Constitution cutter, and sunk her; but the crew were taken out unhurt. Bonaparte himself is said to have been present during this engagement, and would, no doubt, derive matter of triumph from the accident.



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dred and forty men, which has been a great annoyance to our trade; and is the same that sunk the Wolverine sloop of war.

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At Mr. Fox's house in Arlington-street, the Right Rev. Dr. Dixon, Bishop of Downe.

August 19. At Caverswall, Staffordshire, the Rev. St. George Bowles, Vicar of that place.

Last week, aged eighty-three, the Rev. James Carlos, M. A. Rector of Blofield, in Norfolk.

Lately, at Binfield, Berks, aged sixty-six, the Rev. Edward Wilson, A. M. Canon of Windsor, senior Prebendary of Gloucester, and near forty years Rector of the above parish. He was domestic Chaplain to the late Earl of Chatham, and private Tutor to the present Earl, and to Mr. Pitt.

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#### ANSWERS TO CORRESPONDENTS.

**PALEMON** is much dissatisfied with our not mentioning distinctly whether the pieces he sends are good or bad, and whether they will be admitted or rejected: and yet he accuses us of "an asperity," "not consistent with the peaceable tendency of evangelical principles," because we have told *Rusticulus* that his Lines "are considerably below mediocrity;" **PETRICULUS**, that his "Letter on Perfumes does not smell of the Lamp;" and *Neaxionos*, that his "Poetry is below par." These he gives as "two or three of the most striking instances" of our "asperity;" and of our want of "a spirit of meekness." But **Palæmon** insists on knowing explicitly what are our intentions with respect to a paper of his own, which we lately acknowledged to have received. At present we have no intention of inserting it. And our reasons are these: 1. We do not think his remarks always just. 2. We do not see any practical purpose to be answered by the insertion.

Had **THEODOSIUS** thought proper to specify the instances on which he founds his censures, we should probably have benefited more by his letter than we can now do. He disapproves generally of the biographical sketches, which have lately appeared, as *unevangelical*. We know not whether he means to include in this censure, Lord Capel, Colonel Penruddock, Mr. John Smith, and his biographer Bishop Patrick: if so, we must utterly despair of suiting his taste. It is true, that, in some of the sketches, less is said than might be wished respecting some very essential points of christianity. But, even if we were to infer from this, (what would surely be a rash conclusion,) that the persons described were but imperfectly acquainted with the doctrines of grace; would it not still be well for those who think that they thoroughly understand these doctrines, to examine whether the more powerful motives, with which they are thus supplied, have had their proper effect in carrying them forward to greater heights of piety, self-denial, and devotedness to God, than those whose religious views they regard as comparatively defective. Some of these sketches, let it also be remembered, were selected, not so much with the view of describing the internal conflicts of the christian, or of exhibiting a perfect system of evangelical doctrine; as on account of the many lessons of practical wisdom which they contain, and with a view to reprove the sloth, the self-conceit, the unsubdued tempers, the worldly spirit, the negligent and incor-



rect conduct, by which too many professing christians in the present day disgrace their profession.—Theodosius accuses us likewise of a *spirit* of controversy; and thinks that too much importance is attached by us to the differences between Calvinists and Arminians. He must have read our work hastily not to have seen that one of our main objects has been to allay the heats of theological debate; and that with respect to the Calvinistic controversy in particular, we have uniformly laboured to convince our readers of its unimportance.—That our work is in *some* instances fitter for the critic, than for the common reader, we admit; but we are not convinced that that is a blemish.—We assure Theodosius that we should be very happy to be favoured with any poetry which was admissible. He ought to have seen that which we have rejected, before he censured our conduct in rejecting it.

We have received the letter of a correspondent who signs himself A LABOURIN MECHANICIAN. The first volume of Milner's Church History may be had, we believe, at Deighton's, Cambridge, or at Matthews's, Mawman's, or Hatchard's, London.—Whenever we fail to affix the price of the books which we review, it arises from our not knowing the price ourselves.—The following observations of the LABOURIN MECHANICIAN, we transcribe *literally* for the benefit of our learned readers, and particularly of our clerical brethren. "I have observed several Believers to Enter Into the marrig state with unbelievers, and To my Great astonishment some Pious Clergemen also. Now, Sirs, If you or some of your Able Correspondences will handel this important sugect more largley then it has been in The former part of your work, I trust there will some advantage arise from it. It whould be an advantage to your Readers within my Cirkel, if your Larned Correspondencies whould English Their Latten or other Languages."

We are sorry for the offence which we have unintentionally given to G. M.; but we cannot think ourselves deserving of all the hard words which he employs in describing our conduct, merely for having failed to insert a paper of his, which, in March last, we said should appear. The cause of the failure is simply this. A more satisfactory paper on the same subject having reached us we inserted it in the place of G. M.'s, concluding, too hastily as it would now seem, that G. M.'s object was not so much to see those identical words printed which he had written, as to see his own sentiments ably maintained, and the opposite errors satisfactorily refuted. We are sorry for the mistake on his account as well as our own.

We regret having given ANTONINUS the trouble of writing another letter, particularly as he still fails to convince us that we have acted improperly in the instance to which he alludes. We cannot think that the expression "to *drop* before you the commands of God," for the legitimacy of which he contends so ably, and every syllable of which we admit may be found in some part or other of the Bible, stands on the same footing with the phrase "to be created anew in Christ Jesus;" or that because we blame the use of the former, we must, in consistency, blame the use of the latter.

It is our clear and deliberate opinion, that no proper foundation can be assumed for a system of morality independent of the will of God as revealed in scripture. The Bible we hold to be both an unerring and a sufficient guide of our conduct in every case which can arise. The suggestions of R. L. K. will be taken into consideration. Dr. Paley's system of general expediency is, as we conceive, satisfactorily refuted by Mr. Gisborne in his "Principles of moral Philosophy," a book which R. L. K. will find little difficulty in obtaining.

The last paragraph contains a reply to PHILARIO's first query. In reply to his second: we are of opinion that for any one to absent himself from *public worship*, under the circumstances which he has specified, would be altogether unjustifiable.

We should have admitted I.'s sonnet, but for reasons which in no degree affect his character as a versifier. We feel a delicacy with respect to the individual to whom his lines are inscribed, which we make no doubt he will readily admit as an excuse for their non-insertion.

We agree in sentiment with BOETHOS; and yet we feel that we should scarcely be justified in admitting his paper, conceiving it, from its personal nature, to be better calculated for the private perusal of the party concerned, than for publication.

P. Q.; the Catechism on *Loyalty*, &c.; *ΑΡΙΣΤΟΣ*; D. W.; JOSEPHUS; READERS; F.; and the different Papers of N. G. will be admitted as soon as possible.

A CONSTANT READER has been received.

Justice requires that we should turn a deaf ear to the pleadings of ADVOCATUS.

We endeavoured to prepare the paper of *ΔΕΛΟΣ ΘΕΣ* for the press, thinking that some of his hints might be useful, but it proved on closer inspection to be so incorrectly framed, that we were obliged to abandon our purpose, at least for the present.

The words I. N. R. I. which often stand on the top of crucifixes, means JESUS NAZARENUS REX JUDEORUM.

We beg leave to inform A LADY, who has sent *two visions* for insertion, that dreams and visions are articles, which, unless they come authenticated by very luminous and convincing evidence indeed, scarcely fall within the scope of our miscellany.

A gentleman has forwarded to us several papers intended for the Christian Observer, which were unadvisedly addressed to him, and which are in consequence too late for notice this month. He subjoined a very reasonable request, viz. that we would prevent the recurrence of similar mistakes. We therefore beg leave to repeat, that articles intended for this work ought to be addressed to "the Editor of the Christian Observer, at Mr. Hatchard's, 190, Piccadilly, London."



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#### ANSWERS TO CORRESPONDENTS.

**PALEMON** is much dissatisfied with our not mentioning distinctly whether the pieces he sends are good or bad, and whether they will be admitted or rejected: and yet he accuses us of "an asperity," "not consistent with the peaceable tendency of evangelical principles," because we have told *Rusticulus* that his Lines "are considerably below mediocrity;" *PETRICULUS*, that his "Letter on Perfumes does not smell of the Lamp;" and *NEXIOTACOS*, that his "Poetry is below par." These he gives as "two or three of the most striking instances" of our "asperity;" and of our want of "a spirit of meekness." But **PALEMON** insists on knowing explicitly what are our intentions with respect to a paper of his own, which we lately acknowledged to have received. At present we have no intention of inserting it. And our reasons are these: 1. We do not think his remarks always just. 2. We do not see any practical purpose to be answered by the insertion.

Had **THEODOSIUS** thought proper to specify the instances on which he founds his censures, we should probably have benefited more by his letter than we can now do. He disapproves generally of the biographical sketches, which have lately appeared, as *unevangelical*. We know not whether he means to include in this censure, Lord Capel, Colonel Penruddock, Mr. John Smith, and his biographer Bishop Patrick: if so, we must utterly despair of suiting his taste. It is true, that, in some of the sketches, less is said than might be wished respecting some very essential points of christianity. But, even if we were to infer from this, (what would surely be a rash conclusion,) that the persons described were but imperfectly acquainted with the doctrines of grace; would it not still be well for those who think that they thoroughly understand these doctrines, to examine whether the more powerful motives, with which they are thus supplied, have had their proper effect in carrying them forward to greater heights of piety, self-denial, and devotedness to God, than those whose religious views they regard as comparatively defective. Some of these sketches, let it also be remembered, were selected, not so much with the view of describing the internal conflicts of the christian, or of exhibiting a perfect system of evangelical doctrine; as on account of the many lessons of practical wisdom which they contain, and with a view to reprove the sloth, the self-conceit, the unsubdued tempers, the worldly spirit, the negligent and incor-



rect conduct, by which too many professing christians in the present day disgrace their profession.—Theodosius accuses us likewise of a *spirit* of controversy; and thinks that too much importance is attached by us to the differences between Calvinists and Arminians. He must have read our work hastily not to have seen that one of our main objects has been to allay the heats of theological debate; and that with respect to the Calvinistic controversy in particular, we have uniformly laboured to convince our readers of its unimportance.—That our work is in *some* instances fitter for the critic, than for the common reader, we admit; but we are not convinced that that is a blemish.—We assure Theodosius that we should be very happy to be favoured with any poetry which was admissible. He ought to have seen that which we have rejected, before he censured our conduct in rejecting it.

We have received the letter of a correspondent who signs himself A LABOURIN MECHANICIAN. The first volume of Milner's Church History may be had, we believe, at Deighton's, Cambridge, or at Matthews's, Mawman's, or Hatchard's, London.—Whenever we fail to affix the price of the books which we review, it arises from our not knowing the price ourselves.—The following observations of the LABOURIN MECHANICIAN, we transcribe *literally* for the benefit of our learned readers, and particularly of our clerical brethren. "I have observed several Believers to Enter Into the marrig state with unbelievers, and To my Great astonishment some Pious Clergemen also. Now, Sirs, If you or some of your Able Correspondences will handel this important sugect more largley then it has been in The former part of your work, I trust there will some advantage arise from it. It whould be an advantage to your Readers within my Cirkel, if your Larned Correspondencies whould English Their Latten or other Languages."

We are sorry for the offence which we have unintentionally given to G. M.; but we cannot think ourselves deserving of all the hard words which he employs in describing our conduct, merely for having failed to insert a paper of his, which, in March last, we said should appear. The cause of the failure is simply this. A more satisfactory paper on the same subject having reached us we inserted it in the place of G. M.'s, concluding, too hastily as it would now seem, that G. M.'s object was not so much to see those identical words printed which he had written, as to see his own sentiments ably maintained, and the opposite errors satisfactorily refuted. We are sorry for the mistake on his account as well as our own.

We regret having given ANTONINUS the trouble of writing another letter, particularly as he still fails to convince us that we have acted improperly in the instance to which he alludes. We cannot think that the expression "to *drop* before you the commands of God," for the legitimacy of which he contends so ably, and every syllable of which we admit may be found in some part or other of the Bible, stands on the same footing with the phrase "to be created anew in Christ Jesus;" or that because we blame the use of the former, we must, in consistency, blame the use of the latter.

It is our clear and deliberate opinion, that no proper foundation can be assumed for a system of morality independent of the will of God as revealed in scripture. The Bible we hold to be both an unerring and a sufficient guide of our conduct in every case which can arise. The suggestions of R. L. K. will be taken into consideration. Dr. Paley's system of general expediency is, as we conceive, satisfactorily refuted by Mr. Gisborne in his "Principles of moral Philosophy," a book which R. L. K. will find little difficulty in obtaining.

The last paragraph contains a reply to PHILARIO's first query. In reply to his second: we are of opinion that for any one to absent himself from *public worship*, under the circumstances which he has specified, would be altogether unjustifiable.

We should have admitted I.'s sonnet, but for reasons which in no degree affect his character as a versifier. We feel a delicacy with respect to the individual to whom his lines are inscribed, which we make no doubt he will readily admit as an excuse for their non-insertion.

We agree in sentiment with BOETHOS; and yet we feel that we should scarcely be justified in admitting his paper, conceiving it, from its personal nature, to be better calculated for the private perusal of the party concerned, than for publication.

P. Q.: the Catechism on *Loyalty*, &c.; APOCAL; D. W.; JOSEPHUS; READERS; F.; and the different Papers of N. G. will be admitted as soon as possible.

A CONSTANT READER has been received.

Justice requires that we should turn a deaf ear to the pleadings of ADVOCATUS.

We endeavoured to prepare the paper of ΔΕΛΟΣ ΘΩΣ for the press, thinking that some of his hints might be useful, but it proved on closer inspection to be so incorrectly framed, that we were obliged to abandon our purpose, at least for the present.

The words I. N. R. I. which often stand on the top of crucifixes, means JESUS NAZARENUS REX JUDEORUM.

We beg leave to inform A LADY, who has sent *two visions* for insertion, that dreams and visions are articles, which, unless they come authenticated by very luminous and convincing evidence indeed, scarcely fall within the scope of our miscellany.

A gentleman has forwarded to us several papers intended for the Christian Observer, which were unadvisedly addressed to him, and which are in consequence too late for notice this month. He subjoined a very reasonable request, viz. that we would prevent the recurrence of similar mistakes. We therefore beg leave to repeat, that articles intended for this work ought to be addressed to "the Editor of the Christian Observer, at Mr. Hatchard's, 190, Piccadilly, London."